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## The Dutch and Dutch Missions in Formosa.\*

BY REV. G. H. BONDFIELD.

MR. CAMPBELL has given us a book as valuable to the student as it is interesting to the general reader who cares for anything beyond a novel. It is a noteworthy contribution to the history of European intercourse with the Chinese.

The story of the Dutch occupation of Formosa has been frequently told; but never before has it been set forth for the English reader with such fulness, for the author has given us not his own version of this stirring bit of Seventeenth Century history, but transcripts of the very letters and reports of the principal actors in it. The frankness and *naïveté* of these documents is most refreshing. The little Dutch settlement of Zeelandia, with its castle and fort, its governor and council, its factors and missionaries—or clergymen, as they were called—reappears once more as we read these pages. The now almost forgotten aboriginal tribes, with their fine physique, their gross superstitions, and their quaint customs, start to life again. Once more we see the triumphant march of the handful of Hollanders, to whom village after village submitted, till a large part of the island passed under their control. The curious mixture of commercial and ecclesiastical authorities, and the endless bickering between them; the alternating periods of prosperity and adversity, and the crowning disaster which swept the conquerors away and

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\* Formosa under the Dutch, described from Contemporary Records. By Rev. Wm. Campbell, F.R.G.S. London: Kegan Paul, Trench, Trübner & Co., Ltd., 1903, and Kelly and Walsh, Shanghai.

blotted out in a few months the work of nearly forty years, are described so vividly that we become onlookers rather than readers.

Of the three parts into which the book is divided, Part I deals with the island of Formosa itself; its topography, its inhabitants and their customs and religion, and its trade with the Dutch. Part II gives the history of the Dutch efforts to Christianise the natives, and Part III describes how Koxinga thrust out both merchant and missionary, destroyed both their forts and their church and captured Formosa for the Chinese. An Appendix of forty-three pages adds notes on the early Spanish and English trade with the island, as well as geographical and historical annotations to the narrative and two accounts of the island and its inhabitants by Eighteenth Century travellers. An exhaustive bibliography and a copious index complete this unique history.

The Dutch East India Company was established in Holland in 1602, and shortly afterwards there was transferred to these eastern seas the commercial jealousies, the national animosities and the religious intolerance which had already caused so much bloodshed in Europe. The Portuguese and the Spaniards had both preceded the Dutch; the former being in possession of Macao and the latter of the Philippines, before the Hollanders established themselves in Batavia. One would have supposed that there was room enough for all; but the Dutch set out with the avowed intention of capturing the trade which their rivals were carrying on with China and Japan. They found the Chinese, however, anything but willing to play into their hands. From competition to conflict was a short step in the Seventeenth Century; and failing in the commercial struggle, the Dutch, in 1622, made a raid upon Macao; but there also they failed. Thereupon they "compensated" themselves by seizing one of the Pescadores Islands, on which they erected a fortress. This island, as the Chronicler Valentyn naïvely remarks, was but "108 miles from Macao, and was meant to be very useful for intercepting the trade between the Chinese and the Spaniards."

But once more the Hollanders were disappointed. The Chinese merchants did not flock across the channel to trade with them; they still preferred to sail their junks down and up with the monsoons and to continue their commercial transactions with the hated papists in Manila or Macao. This was too much for the Dutch, who were determined to gain their end by some means or other. Accordingly they fitted out a fleet of eight



ships and sailed for the coast of China "to see if we could induce the Chinese to trade by force or fear." As a preliminary sixty or seventy junks were seized on the coast of Fukien. For the next twelve months the Company's representatives were filibusters rather than traders. Armed parties were landed, villages were plundered, junks and boats were captured or destroyed, whilst, incredible as it may now seem, hundreds of Chinese were taken prisoners and afterwards sold as slaves. The chronicler above mentioned, records as a mere detail the capture of a junk "with a valuable cargo bound for Manila and having two hundred and fifty souls on board." These prisoners of war were taken to the Pescadores and, the narrative continues, "with others of their fellow-countrymen, were bound two and two and employed in carrying baskets of earth to the new fortress. After this was finished some fourteen or fifteen hundred of them were taken to Bantam, where they were sold into slavery." But neither on sea nor on land were the Dutch uniformly successful. Some of their ships and boats were burnt, some were wrecked, and others, again, were captured by the Chinese. Over two score of their men were likewise lost, either by storms at sea or by falling into the hands of the enemy. The advantage, however, was decidedly with the aggressors. Yet the policy of "force and fear" was not successful. The Chinese officials were still obdurate, and at a conference held at Foochow in 1623, Commander Reyerszoon and his colleagues were plainly told that "there was no possibility of trade being begun till they left the Pescadores and went to Formosa." In establishing themselves in the Pescadores the Dutch indeed seem to have been singularly ill-advised; it needlessly annoyed the Spanish by menacing the long-standing commercial relations between the Chinese and themselves; it irritated the Portuguese by interfering with their trade with Japan; whilst to the Chinese it was "an incessant and intolerable grievance." For another twelve months the Dutch pursued their policy of "force and fear" before they came to an understanding with China and removed from the Pescadores to Taiwan in South Formosa. The Chinese authorities on their part undertook to induce their merchants to come over and trade with them.

The Dutch were not long in settling themselves in Formosa. Forts were built, and from their settlement of Zeelandia their jurisdiction was gradually extended with little opposition from the natives, till a large number of villages and the northern

harbours of Tamsui and Keelung were under their control. A Governor and Council were the local governing authorities, but the supreme control remained with the Governor-General and Councillors of the United East India Company, whose headquarters were at Batavia. Japanese traders had settled in Formosa before the Dutch occupation, and in 1626 the Spanish authorities in the Philippines attempted to protect their trade by seizing and fortifying Keelung. But it was not the age of toleration, and the policy of the "open door" was far from the thoughts of these fore-runners of our modern merchants and administrators. A short and characteristic way of dealing with their rivals was propounded by Governor Pieter Nuyts in 1629: "The Spaniards," he wrote, "must be met by open force; whereas the Japanese can be overcome only by a kindly gracious behaviour, without allowing them to know the real object we have in view." Both policies were successful. The Spaniards were easily expelled, and the Japanese were ultimately got rid of by the "kindly gracious behaviour" which, however, made their stay in Formosa unpleasant and unprofitable by means of taxes and duties.

Three years after their settlement in the island we find that the Company's trade with Japan and Holland amounted to 1,181,000 florins; a florin being about equal to the present value of the Mexican dollar. And since a profit of cent per cent was made on the year's transactions it will be seen, to say the least, that the Dutch had made a good beginning. This valuable trade remained in their hands for some thirty years, and then came disaster. The times were 'out of joint'! China was suffering both from civil war and from the Manchu invasion. In 1644 the Manchus had captured Peking, and by the end of the following year they were masters of no less than twelve of the provinces. But other provinces did not yield so readily to the usurpers. In Fukien especially the resistance was prolonged and desperate. To escape the miseries of war over 20,000 families are said to have fled to Formosa. Their industry and enterprise made them valuable colonists; but their numbers made them a source of danger to the Hollanders. Koxinga, the famous patriot as some would term him, or pirate as he is called by others, led the Chinese again and again against the Manchus, and with his formidable fleet held the seas between the mainland and Formosa. After six years of uneasiness and diminishing trade for the Dutch, Koxinga landed in the island

with a force of 25,000 men. The Dutch resistance was brave but ineffectual. Their ships were unable to cope with Koxinga's fleet and their soldiers were hopelessly defeated in their first engagement with Koxinga's troops. Much could be written about the vacillation and neglect of the Council in Batavia, of the discreditable selfishness and jealousies of some of the Dutch officials and of the incapacity of others, but for these details the reader is referred to Mr. Campbell's crowded pages. Governor Coyett's heroic personality stands out prominently; but being practically abandoned till it was too late, by those who could have helped him, he was obliged to surrender. With his departure early in 1662, the Dutch occupation of Formosa came to an end.

The following description of Koxinga's army is full of interest :—

“Some were armed with bows and arrows hanging down their backs; others had nothing save a shield on the left arm and a good sword in the right hand; while many wielded with both hands a formidable battle-sword fixed to a stick half the length of a man. Everyone was protected over the upper part of the body with a coat of iron scales, fitting below one another like the slates of a roof; the arms and legs being left bare. This afforded complete protection from rifle bullets and yet left ample freedom to move, as those coats only reached down to the knees and were very flexible at all the joints. The archers formed Koxinga's best troops, and much depended on them, for even at a distance they contrived to handle their weapons with so great skill that they very nearly eclipsed the riflemen. The shield bearers were used instead of cavalry. Every tenth man of them is a leader, who takes charge of, and presses his men on, to force themselves into the ranks of the enemy. With bent heads and their bodies hidden behind the shields, they try to break through the opposing ranks with such fury and dauntless courage as if each one had still a spare body left at home. They continually press onwards, notwithstanding many are shot down; not stopping to consider, but ever rushing forward like mad dogs, not even looking round to see whether they are followed by their comrades or not. Those with the sword-sticks—called soap-knives by the Hollanders—render the same service as our lancers in preventing all breaking through of the enemy, and in this way establishing perfect order in the ranks; but when the enemy has been thrown into disorder, the sword-bearers follow this up with fearful massacre amongst the fugitives.



"Koxinga was abundantly provided with cannons and ammunition . . . He had also two companies of 'Black-boys,' many of whom had been Dutch slaves and had learned the use of the rifle and musket-arms. These caused much harm during the war in Formosa."

The second and larger part of Mr. Campbell's book is devoted to "Notices of Church Work in Formosa," and this section of it will probably be the one of greatest interest to readers of the RECORDER. Here, in translations of contemporary letters and formal decisions of church and civil courts, we have not only the reports of the missionaries, but also the frank and oftentimes sharp criticisms of the Company's officials. Thus there are brought vividly before us the inception, the methods, the successes and the failures of a Christian crusade amongst a heathen people which took place nearly two hundred years before the Protestant church entered upon its present world-wide ministry.

In the thirty-seven years of the Dutch occupation of Formosa we find that thirty-two clergymen were appointed and entered upon their work as missionaries to the natives, and it must be borne in mind from the outset that these missionaries were part of the civil establishment of the United East India Company. For though not a few of them were selected and sent out from Holland by the ecclesiastical court or *classis* of Amsterdam, they nevertheless were under the orders of the Council of Directors in Batavia and their salaries were paid from the Company's funds. They were organized as a local Consistory, after the practice of the Reformed Church, but they were obliged to submit their decisions to the Formosa Civil Council, by whom those decisions were frequently modified or rejected. Moreover, each missionary's particular duties and field of labour were determined by the Council. It will be seen at once that the position was a difficult one for the missionaries, and that a conflict between church and state was sure to arise. There was friction almost from the beginning. The officers of the Company were far too few, and the missionary was made responsible for duties which properly belonged to the factor or the government servant; for they were not only chaplains to the Dutch residents and missionaries to the natives, but also interpreters and magistrates. They were, indeed, the Company's representatives in the districts to which they were appointed. They bought deer skins and other produce for the Company and

they collected taxes and issued licenses. The disadvantages of this equivocal position are apparent from the commencement; but it must be said to the honour of the Dutch Company that, keen as they were about commercial advantages and trade profits, they recognized their responsibility for civilizing and Christianizing the natives, and that the Directors spent about \$20,000 (Mexican) annually to maintain their clerical or missionary staff. "This they did, on the one hand," says Valentyn, "to show their zeal for the kingdom of God, and on the other, that they might lay a good foundation whereon to rest their hopes for the blessing of God on their trade in those parts, being assured that the Lord does not forsake those who fear His name, and who seek to bring others out of darkness into His glorious light." In striking contrast with this spirit was the indifference and hostility of the wealthier British company to the missionary enterprise of the Christian church when it sought to reach the natives of India.

The religion of the Formosans was little more than a belief in spirits and a mass of superstitions and degrading practices. "The ridiculous part of their religion is that the people find sin in things which are really not sinful. For instance, it is considered an evil thing for anyone to build a house on some so-called forbidden day, or to gather wood for food without taking due notice of the singing of birds, or for any pregnant woman to keep alive her children before the thirty-seventh year of her age—a custom which surely is abominable and in itself deserving of punishment. On the other hand, they see no sin in actions which are extremely sinful; so much so that crimes like adultery, fornication, murder and theft do not trouble them in the least, but rather cause boastfulness, under the belief that their gods find pleasure in them. The Formosans have several gods whom they worship and to whom they sacrifice in time of need; two of them especially being regarded as excelling in power and riches. Temples are everywhere to be met with; there being one for every sixteen houses; and while all other nations have priests to perform religious ceremonies, this is done here by priestesses call *Inibs*. These *Inibs* sacrifice the heads of pigs and deer, which they are accustomed first to boil somewhat, and then to place before their gods with some rice, strong drink or *brom* and pinning. Thereupon two of the priestesses rise and call upon their gods with a horrible shouting and screaming, so furious that their eyes stand out of their heads

as they foam at the mouth, causing them to look as if they were either demon-possessed or suffering from madness. Besides these ceremonies performed by the priestesses, every Formosan has a kind of private religion which he practices in his own house, where each one honours his gods in the way that pleases him best."

It is not surprising to find that the villages which submitted to the Dutch—sometimes after an attempted resistance, but more frequently in anticipation of inevitable defeat—were ready to adopt the religion of their conquerors, especially as the material and present advantages of that religion were by no means kept in the background. The church indeed seems to have presented its militant aspect to the natives without any hesitation. The missionary frequently went with an armed escort to commence his work; and occasionally the governor himself accompanied him on his tours of inspection. In villages over which the Dutch were able to exercise effective authority, young and old alike were expected to attend school to be taught the principal doctrines of Christianity. Absentees were fined. Sabbath observance was also insisted on and wrong-doing severely dealt with. The law rather than the gospel prevailed. The Formosa Council went so far (in 1658) as to make idolatry "in the first degree" punishable by public whipping and banishment. This decree, however, it must be added, was subsequently annulled by the Committee of Seventeen—the Supreme Council of the Company—in Amsterdam. Naturally, under these conditions, rapid progress was made, and it is not to be wondered at that in places the customs and habits of the foreigner were quickly adopted by some of the converts. "The greatest difficulties have been overcome," wrote the Rev. Robert Junius in 1636; "they have abandoned their idolatrous festivals; the Sabbath is solemnly observed . . . our marriage ceremony has now become general . . . many of the converts can pray extemporarily, so well and in so orthodox a way that it is a pleasure to hear them . . . they also regulate their conduct in every respect according to the 'Christian church in Holland.'" In another place we read of the natives actually deciding not only to adopt Dutch names, but to learn the Dutch language and to 'dress on Sundays in the Dutch fashion.'

In their methods the Dutch missionaries appear to have shown little originality. Since the catechism was the principal means of imparting religious instruction in Holland, catechetical teaching was at once adopted for the Formosans. Ques-



tions and answers were learned by heart, and the ability to repeat a sufficient number of them was an essential qualification for baptism. One gospel was translated into the Singkang dialect, but the Scriptures do not appear to have been used to any extent or to have occupied the place they now do in the Protestant missionary's equipment. When the missionary was not present, it was the custom for the catechist or elder to read one of the prepared or 'authorized' sermons issued for this purpose.

The Christianizing of the Formosans went on so rapidly that in 1639—that is, just thirteen years after the arrival of the first missionary—of the inhabitants of five towns or villages, no less than 2,014 were church members; whilst during the thirteen years (1629–41) of his ministry the Rev. Robert Junius is said to have baptized no less than 5,900 adults. The total number of baptized converts is not given, neither is the number of scholars; but both must have been very large, as in all some 293 villages were more or less under the Company's control. Undoubtedly great good was done. The very fact that such a large number of natives came under Christian teaching of any kind and that they put away the grosser forms of idolatry and evil living, meant a good deal; for after every allowance is made for insincerity, here were thousands of savages brought under new and better influences and at any rate given a chance to break away from a degrading ignorance and a corrupting past. The next generation, had the good work continued long enough, would have started from an infinitely higher level, and we have faith enough in the gospel to believe that though it may be presented in an imperfect manner and be for a time confounded with the civilization or even the trade of its exponents, it nevertheless retains its vitalizing power. The preaching of Christ can never be wholly in vain.

But there were critics in Formosa in the Seventeenth Century as there are critics in China to-day, and the weaknesses of the work were exposed with no gentle hand. As early as 1645 in one of the reports of the Council, it is stated that the majority of the converts are "only Christians in mere name;" many had learned by heart the fundamental principles of Christianity, but, it was affirmed, they could give no explanation of the meaning. "In other words, they pronounce the sentences without understanding them, and like magpies, merely try to utter such sounds as have been repeated to them."

This criticism may have been in a measure justified, but

it is only fair to add that there was a good deal of ill-feeling just then between the Council and the clergy. The work of the missionaries was certainly open to criticism. There was too much haste to begin with ; no allowance was made for the natural desire of the aborigines to please their rulers by a nominal acceptance of Christianity. Then, too, the official position of the missionaries must have been a barrier to those close personal relations which mean so much to the natives and give the missionary such an insight into their real life and character. The instruction was good enough as to matter, but the methods of imparting it were superficial and formal. Nor was the number of workers at any time adequate to the work. It was impossible that such large and scattered congregations could be properly looked after by such a feeble staff. Again, sad though it is to make the statement, the character of many of the school teachers and catechists was bad in the extreme, and must have greatly lessened the influence of the efforts that were made to educate and Christianize the villages. But when all is said, the work was full of promise. The good seed had only just sprung up here and there when Koxinga and his hordes fell like a deadly blight upon the land and killed the tender plants. Yet something remained ; for fifty years after the Dutch had been driven from the island, Father de Mailla found that a knowledge of the more prominent facts of Christianity was still retained by some of the Formosans, and that they worshipped no idols. Later still, in 1800, it was found that the art of writing still survived among several of the tribes, showing that at least one fragment of the Dutch teaching had been handed down through four generations.

It is impossible to close this notice of pioneer missionary work without referring to an act of heroism on the part of one of the missionaries which makes him a worthy leader of the noble army who have counted not their lives dear unto themselves. During the conflict with Koxinga, over five hundred of the Dutch were taken prisoners by the enemy. Of these captives a large number were liberated ; some were put to a speedy death, but others were barbarously tortured ; two being actually nailed to wooden crosses, where they lived through three awful days. Women and children shared the same fate as the men, though not a few of the younger women and girls were kept as wives for the Chinese commanders, or given to the common soldiers. Amongst those who thus fell into the hands of Koxinga was the Rev. Antonius Hambroek,

his wife and several of his children. Two of his daughters, however, were with the defenders in the Fort. "Koxinga placed the prisoners," says Valentyn, "in view of Fort Zelandia to see if the Governor and Council would save them by an immediate surrender. He also sent Mr. Hambroek as an ambassador into the fort to bring about this result; but instead of urging his countrymen to surrender, that noble and resolute man used every possible argument to encourage them to remain immovable; although he knew that this advice would prove fatal to himself, his wife, his children, and his fellow-prisoners. Mr. Coyett gave him liberty to remain in the Fort if he wished rather than return to the camp of Koxinga; but he refused even to take the proposal into consideration. It is most touching to read of the appeals by which his two daughters in the Fort sought to move him from his resolution; how with tears in their eyes and with every possible supplication they tried to persuade him to remain with them; how, when all this availed not and he silenced them with his heroic and noble reply, the one, unable to speak for grief, involuntarily fell to the ground, and the other, when she could not answer him any more and he was about to go, fell sobbing on his neck and fainted away with her clasped hands hanging there; and how, with unparelled heroism he used the opportunity to free himself, lest all these heartrending sights should induce him to waver and act in a way he would ever after regret. . . . And so this noble-minded man tore himself away from those precious pledges that he might give himself up to be slain—as he actually was—rather than act the part of a selfish coward and thus bring everlasting disgrace on himself, his office, and his beloved nation."

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## The Ainu.

BY MISS MARIETTA MELVIN.

JAPAN is inhabited by two distinct races—the Ainu and the Japanese. The former came first and took possession of the greater part of the country. This fact is confirmed by the Ainu names given to places, by ancient Japanese history, as well as by the shell heaps, flint arrow heads and pottery which are still found.

That they were savages and given to the lowest type of cannibalism, is admitted in Ainu tradition and recorded by their



conquerors. The difficulty of warding off their attacks and quelling their frequent disturbances, was the chief cause for the formation of a military class amongst the Japanese. As early as A.D. 71, one of the duties imposed by the Emperor on the Crown Prince was to chastise and subdue the *Yemishi*, a name composed of Chinese characters, meaning Prawn Barbarians and referring to their long beards which cause their faces to resemble a prawn's head.

The Ainu are treated less respectfully now, for the Japanese call them Ainos, thereby insinuating a descent from a dog. There is no foundation for this myth of Ainu origin. They call themselves *Ainu*—meaning man—their only word for expressing this idea. The singular and plural are the same.

It is very striking that in those early times the Ainu could furnish place-names while the Japanese were using Chinese characters because they had no language of their own.

This fact, in addition to marked differences in the *physique* of the two races, favors the belief that the Ainu belong to a branch of the Aryan race. The construction of their language is Aryan, and differs radically from the Japanese. The average weight of the brain of an adult Ainu is 45.90 oz. avoirdupois, exceeding the mean weight of Asiatic races in general. Undoubtedly they entered the country from the north by way of the Kurile islands and Saghalien.

Centuries of warfare, conquest, harshness and contempt have transformed the Ainu into a peaceable, inoffensive people, who mingle little with their conquerors and do not accept their culture.

They were not really subdued until the eighteenth century.

The rapidly decreasing remnant of the race is found in the finest part of the empire, the northern island, which they named Yezo, meaning "abounding in game," and the Japanese, still using Chinese characters, call Hokkaido, "Northern-sea circuit." It is about the size of Ireland, and the Ainu live in small villages, which are scattered here and there along the banks of rivers, and from a distance present a picturesque appearance. Each village has its chief, whom they obey implicitly even to many details of family life.

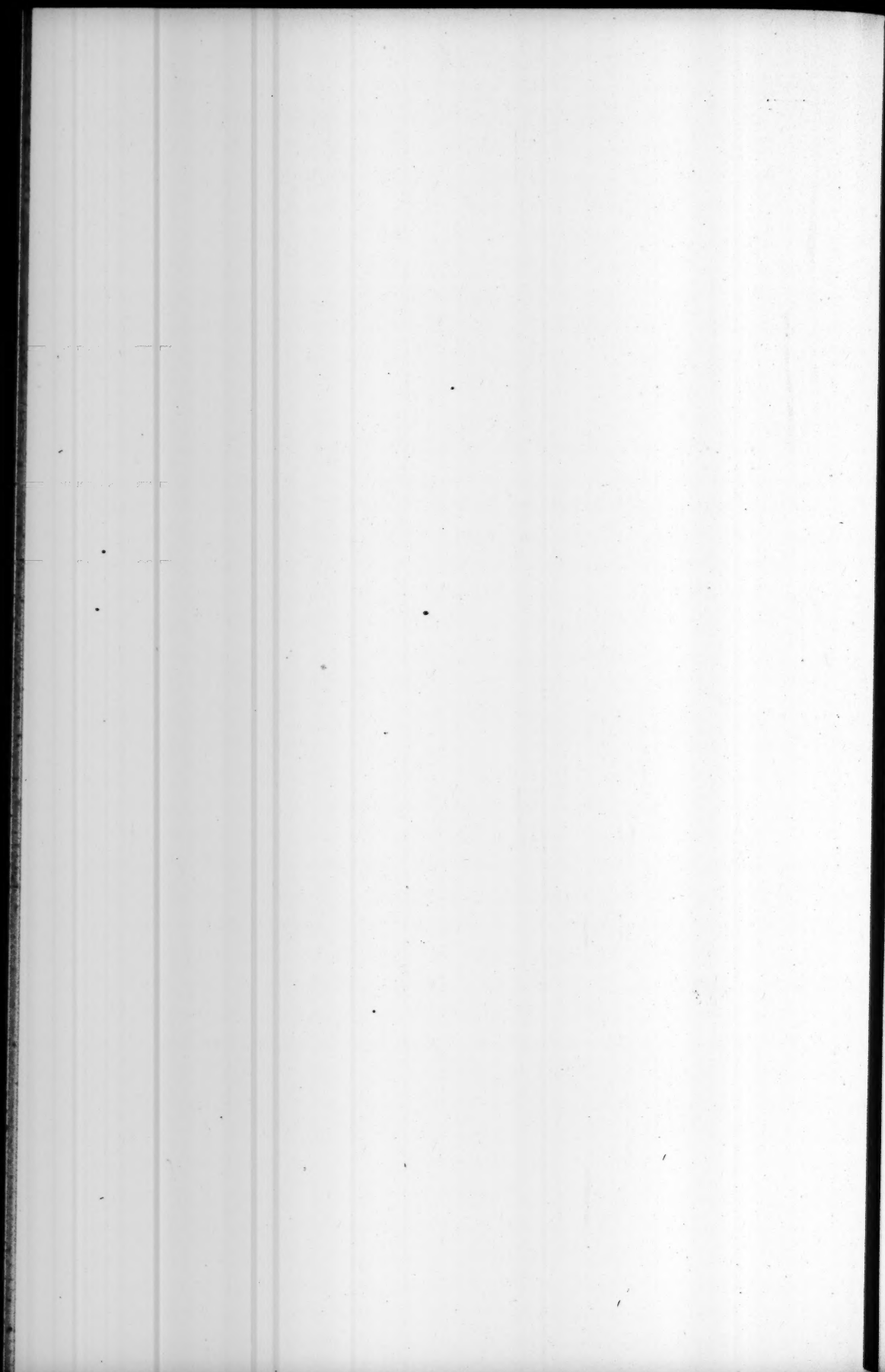
The illustration opposite gives a good idea of the exterior of an Ainu hut. Slight variations appear in different localities, but the main features are the same. The Ainu believes that his house has a distinct and separate individual existence in this world,



AN AINU HOUSE.



A FAMILY GROUP,  
Showing a leaning toward Japanese ways and style.





and that it will also live in "the country of God" and he will occupy it there also. In building they begin with the roof. As soon as the frame is finished, poles, five or six feet long, are driven into the earth, and across them smaller pieces of wood are lashed, to which thatch is tied. The walls are now formed and the roof is lifted up bodily and attached to them. Then the thatching begins in good earnest, women as well as men handling the reeds very rapidly. Several days are required to complete it from ridge-pole to the ground, because it must be made very thick, the winters are so severe. When all is finished a prayer is offered to the house. They have a word that expresses *house*, one for *home*, and another for *husband* that very nearly approaches to *house-band*. They are superior to many aborigines in that they have an approach to domestic life.

At the west end a door opens into the porch, where are kept the millet and the implements for pounding it, nets, hunting gear and bundles of reeds. A mat separates the porch from the dwelling-place. Windows are made just beneath the eaves. Reed screens, or shutters, are placed on the outside. The east window is peculiarly sacred, because when the highest deities are worshipped, they are addressed through it. Nothing is heedlessly thrown out of it, and no foreigner can give greater offence than to look through it into the hut. In place of a chimney there is a hole left in the angle of the roof for the escape of smoke.

An Ainu home has but one room. The floor is covered with reed mats. The sleeping places are raised, and a pole runs above the outside edge of each, over which matting is thrown to shut off from the rest of the room. A singular feature in all their homes is a collection of lacquered urns, tea-chests, or seats with legs shod in filagree brass, suits of inlaid armor, sword-blades, scabbards, etc. No matter how poor the people may be, no persuasion will induce them to part with any of these treasures. They call them "Presents from dear friends of long ago," etc. Above this collection hang fetich shavings—merely wood shavings—but the Ainu believe that they have power to protect, help, heal and bless them. Fishing boats are decked with them, and the men also throw them into the water to placate the demons inhabiting it.

The Ainu have a sturdy *physique*, but are not really strong men. Most of them have long, shaggy eyebrows, dark brown eyes deeply set, prominent cheek bones, high foreheads, heads

well covered with hair, which both sexes highly prize; and fine, bushy beards, generally wavy and giving to the aged a patriarchal and venerable appearance that harmonizes with the dignity and courtesy of their manners.

Both in their homes, as in their faces, the Ainu are more European than their conquerors, as they have doors, windows, central fire-places and raised sleeping places. The Ainu women have fine figures—erect, lithe, well developed—small feet and hands, superb teeth and a ruddy comeliness which is pleasing, in spite of the tattooing around the mouth. The hand is also tattooed and the arm to the elbow. The process begins at the age of five with a single incision on the upper lip. The pattern is deepened and widened until the marriage, when the underlip is also tattooed to match the upperlip. It is an old custom, a part of their religion, and no woman without it can marry.

The children are pretty and attractive. Girls are loved—there are no infanticides—but boys are preferred. They are not named until they reach their fourth or fifth year. Prompt obedience is required from infancy.

In winter the men are clothed in skin-coats with hoods of the same, the number of coats varying with the temperature, and rude moccasins. It is said that at Asahigawa the winters are so severe that a sparrow has been known to freeze during its flight and drop to the ground; and that rice freezes at the top of the kettle while it is boiling at the bottom! The loose coat worn by the women reaches half way between the knees and ankles, and is fastened from the bottom to the collar-bone. She will not change a garment for another, except when she is alone or in the dark. Ainu women are modest, chaste and pure. The men are courteous, truthful, honest, straightforward and moral. Their custom allows one wife.

They sleep in the garments worn during the day and are said never to wash them. The women bathe their hands once a day. Twice during the absence of the missionaries from Asahigawa, the Japanese Christians struck out the by-law allowing the Ainu to be received as members in their church. This action was taken solely on the ground of their being too untidy to enter the building. In both instances, however, the Japanese were persuaded to restore the by-law.

Their social customs are very simple. Girls never marry before they are seventeen, nor men before twenty-one years of age. When a man wishes to marry, he decides upon the girl he

would like for a wife and asks the chief's permission to talk with her father. If the suitor is favorably received, he sends to the young lady a Japanese curio, and this constitutes the betrothal. The marriage follows immediately, and is celebrated with carousals. The bride's dowry consists of ear-rings and a highly-ornamented *kimono*. Each couple lives separately, and the husband provides the home, to which he takes his bride.

The ordinary salutation consists in extending the hands and waving them inwards, once or oftener, and stroking the beard.

They have no domestic animals, except large, yellow dogs for hunting.

They have no method of computing time, and they do not know their own age.

Six is the mystic number of the Ainu and eight of the Japanese.

Ainu reckoning of age is very odd: "I am nine plus ten taken from two score;" "forty days and forty nights" is expressed: "day three days two score three days; black, three days two score three days."

They have a musical instrument something like a guitar, with strings made from the sinews of whales cast up on the shore! They have another resembling a Jew's harp in form and discord.

The Ainu dread snakes; even the bravest fly from them.

They have no "medicine men." Dried and pounded bear's liver is their specific.

Old and blind people are supported by their children and revered and obeyed until their death. They are afraid of their dead. As soon as the end is come, the corpse is dressed in its best clothing and laid upon a shelf for two or three days. If a woman, her ornaments are buried with her; if a man, his knife, saké-stick and smoking apparatus. The corpse with its belongings is then sewed up in a mat, slung on poles and carried to a solitary grave, where it is laid in a recumbent position, and nothing would ever induce an Ainu to go near it again. The name is never spoken, yea, is as utterly ignored as though it had never been heard.

Their industries are mats and bark-cloth. A woman requires eight days for making one mat, fourteen feet by three feet six inches, of fine reeds. Their garments are made of bark cloth. Some are finer than others and are embroidered.

The young Ainu girl in frontispiece is by no means a beauty, such as really exist with soft liquid brown eyes, and the color



of the cheeks varying with every change of feeling and thought—in brief, a fascinating brunette in embryo!

The food best relished by the Ainu is fitly called “a stew of abominable things”—salt fish, dried fish, seaweed, slugs, wild roots, berries, dried venison and bear, *etc.*, cooked all together in one kettle.

The great festival of the year is the Bear Feast, which occurs in the autumn, but the Ainu themselves are ignorant of its meaning and object, as it dates back to a period beyond their present traditions.

The day before the feast all the friends of the owner of the bear receive the following invitation: “I, —, am about to sacrifice the dear little divine thing who resides among the mountains. My friends and masters, come ye to the feast. We will unite in the great pleasure of sending the god away. Come.”

All, old and young, appear decked in their gayest attire.

When the guests are assembled, all the gods are worshipped and invited to join with them in the feast. Then the bear is informed that he is about to be sent to his ancestors; and will he please tell them how kindly he has been treated and that we will sacrifice him again if he will return to us?

After the killing of the bear and the flesh is sufficiently cooked, every one of the company eats a little; in doing this, he communes with his dear little divinity, and, at the same time, shows his social and religious fellowship with his totem god and the people. Not to share in this feast is tantamount to confessing himself outside the pale of Ainu fellowship. Then there is a curious dance, in which men alone take part. The bear's head is placed on a long pole and worshipped as long as it lasts. General intoxication prevails at the end of the feast. They have rude chants in praise of the bear, and their highest eulogy on a man is to compare him to a bear.

The Ainu have no literature, but their folklore is interesting. For example—the Origin of Man. When God made man in the beginning, He formed his body of earth, his hair of chickweed, and his spine of a stick of willow. When, therefore, a person grows old, his back bends in the middle.

The Ainu claim that formerly dogs could speak, and the following is the reason for their not continuing to do so:—

“A dog, long time ago, inveigled his master into the forest to show him some game, and then caused him to be devoured by a bear. The dog went home and told his mistress: “My

master was devoured by a bear and he told me to tell you to marry me." The widow saw the lie and threw a handful of dust into his open mouth. Neither he nor any other dog has been able to speak since that day."

The myth concerning the man in the moon is curious, but very characteristic :—

"In ancient times there was a lad who would neither obey his father nor his mother, and who even disliked to fetch water ; so, the gods being angry, put him in the side of the moon as a warning to all people. This is the man in the moon. In this reason let all the world understand that the words of parents, whether they be good or evil, must be obeyed."

Comets are known by the name of "broom star," and the Milky Way is called "the picture of the crooked river."

The ancient Greeks and Latins had their Cupid ; the Ainu have theirs also—the water-wagtail—and young Ainu men keep the skins and skeletons of these birds in boxes, as love charms, carefully wrapped up in shavings.

The Ainu idea of the divine government of the world and men is fashioned very much after the model of human governments with their kings and officers.

The Ainu of the present day, like the uncivilised races of olden times, believe that inorganic substances, as well as beasts, birds, fish, trees and plants have life ; and that no existing life can ever cease to be. Immortality is as natural to them as nature itself.

Good people after death go to "the world of God," where they live for ever in a state of supreme happiness, and do not lose their personal identity.

Gehenna, or hell, is "the wet under-ground land," where the wicked are punished, but in what way they are not at all agreed.

The Ainu look upon God as the Creator and Preserver of the world, as the providential Father of mankind, and as the guardian angel of each individual person. They also believe that every man has in his nature a faculty by which he can know God, and commune with Him in prayer.

The strange mixture of totemism, fetichism, serpent, bird, animal and fish cultus, animism and spiritism, contains seeds of truth sufficient for an auspicious beginning of missionary work. In 1874 they probably first heard the gospel from Mr. Denning, of the C. M. Society, and in 1876, Rev. John Batchelor was transferred from Hongkong to Japan to work among them.

What a record is his! Such a knowledge of Ainu characteristics and their language as no other man possesses and universally acknowledged the authority on all matters Ainu. He has reduced the language to writing, prepared a dictionary, grammar, Ainu Bible, tracts, etc.; in short everything needed for educational purposes from the child to the evangelist, as well as helps for deepening the religious life. Meanwhile he was itinerating among the scattered villages, everywhere favorably received from the first, and starting night-schools, when feasible. The boys' school at Hakodate has been greatly blessed; the home for girls at Sapporo was so admirably managed by Mrs. Batchelor that, besides the religious training, they were taught how to be faithful housewives and useful women. Their "Hospital Rest House" for the sick Ainu has been much appreciated and also greatly blessed.

In spite of the beastly sin of excessive drunkenness to which the Ainu are addicted, many converts have been won through preaching, schools, distribution of tracts and medical work. Hundreds are now in the glorified host around the throne and some have left behind imperishable records, whose influence will never die.

The last census reports only 16,000 souls for the Ainu in Japan. There are probably 300 in Saghalien. In a few years there will be none left. The contrast between the industrial work of to-day and that preserved in the interesting Ainu museum at Sapporo, shows an intellectual deterioration.

Four causes can be named likely to have brought about this result:—

1. Ignorance of the laws of hygiene.
2. Excessive and persistent drunkenness.
3. Strife among the clans.
4. Change of diet.

The second cause dates far back when trade was an exchange of commodities and the Japanese made their payments in *saké*, far more injurious than the simple Ainu concoctions.

The fourth results from the Japanese law against hunting and the seizure of their fishing places; thereby the Ainu were compelled to live solely on garden produce.

Nations, like individuals, disappear from the scenes when their divinely appointed work is finished.

[The writer desires to acknowledge her indebtedness to Rev. J. L. Batchelor and his works for many facts mentioned above.]



## Missionary Light on Fasting.

*Is it Practicable and Helpful among the Chinese?*

BY MRS. ARTHUR H. SMITH,

*Pang-chuang, Shantung.*

IN February of 1903 came the first of a series of women's classes, held in four places in our field, by which the women were kept together for weeks, and protracted meetings made possible. At the first place, the resident preacher called in the help of an evangelist, who goes about helping the whole field. They had been college-mates, remembered a powerful revival at Tungchow, and longed and pled for one in Shantung and in this particular church.

As a sense of sin seemed to be lacking, the evangelist called in Mr. W. and proposed a fast. One of his professors in the seminary had first called his attention to the helpfulness of this rite. Mr. W., the resident preacher, said: "I know nothing about it, but I am willing to try." He did. He felt so near the Lord, and his prayers so much more efficient, that he determined to do without his dinner each day while the meetings lasted, and at that hour he held a fasting prayer-meeting for all his charge, who were similarly minded. One saw him grow in spiritual life. He had a deep tender yearning over his flock. He determined to live most carefully; first that he might get out of debt, second that he might have more to give the Lord. He made a self-denial box, and though hitherto an easy spender, drew the reins of self-denial close. He gave up meat dumplings for the one day each week that he always had them and ate millet cakes instead, putting the money saved in this box. He also denied himself peanuts, of which he was very fond; when the desire asserted itself, the five cash also went into that box. One day he rose from his knees with a new light in his face and told to his profoundly moved flock the vow he had just made, that whether he were kept there one year or twenty, while he remained their shepherd, he would fast for them every Sunday until sundown. He and his wife were drawn together in a harmony so new and sweet, and were so unitedly effective that other women looked wistful, and one asked prayers that "my husband and I may be like Mr. and Mrs. L." To his flock, a new and ignorant one, largely inquirers not yet received to membership, came, first a

new sense of sin, day after day, and willingness to confess in meeting, even timid young girls speaking frankly and fearlessly.

One woman in this parish confided to me that, filled with intense longing for a preacher, several months before she and her son had fasted every Sabbath day all day and implored God to send someone *and his wife*. At the end of two months, knowing nothing of this, Mr. Smith had sent this beloved teacher and his wife there to stay. One woman, intensely bitter against Christianity and persecuting her husband at every step, was made over new. She said: "At New Year I went to his mother's grave, burnt paper, and implored her to strike him dead on his way home from church, for an unfilial wretch." She avowed her purpose to keep Sunday with him, and, if he was willing, to give one-tenth of their grain to God, and is doing so.

One woman was convicted, because, according to the invariable custom among their cloth weavers, she had always left eight inches of fringed ends on her pieces of cloth instead of weaving out to the end..

One young man felt it had been very selfish for him to live on his mother-in-law so much.

One very poor and ignorant inquirer in the class stole some bread, lied about it through day after day, said privately she wouldn't confess such a sin as that if her whole family died for it, and ran away. The class had been very scornful. They prayed and softened, and God sent her back to confess with streaming tears. One woman importuned the Lord because she was so dull, fasting, like Daniel, not for her sins but for her intellect. When she came she learned one line a day with difficulty. After three weeks she easily mastered seven lines. Later many other women were similarly helped, and one mother held on to God for some of the dullest children I have ever seen in decades. Their intellects were roused, and a little son with a bomb-shell temper was so helped he has not exploded once since.

One ignorant woman seeing us all in distress over the theft of the bread, *made her child confess he had eaten it*, in order to relieve the situation.

She was wonderfully helped, and quickened, and established in her faith later, has taught her daughter all she learned herself and has given *twenty strings of cash to the Lord this year*, a munificent gift for her circumstances. She rides eight

miles and back on Sundays, and the woman who wanted her husband struck dead, walks six miles to church and gets there before the family have opened the gate in the morning!

In thirty-one years of missionary life I have never known such results except under these conditions. For days there seemed to be a strong atmosphere full of divine ozone. Once a complete stranger and a heathen strayed into a meeting. He listened to the confessions, spell-bound. Then he rose and said: "I want to confess *my* sin. I ought to have sacrificed to the Old Heavenly Grandfather (the heathen name for God) on the 15th of the first moon. I delayed and delayed, and here it is the third moon, and I haven't done it yet. How great is my sin!" He sat down strangely relieved and with streaming eyes, and such a tender prayer was offered for this soul, groping in the dark after forgiveness.

I was taken to see a deaf old white-haired woman who knew almost nothing, being unable to hear, but the son had been praying much for her. Before I had time to make my bow of salutation she burst out eagerly into a confession of her proneness to revile.

One confessed with many tears having smothered a dear sister-in-law when trying to give her a sweat. One pretty bright young teacher just beginning her life as a Bible woman, confessed once keeping back the remnants of bright cretonne left after doing some work for me, and crossing the chapel, put the money into my hand, which she thought would make full restitution. Perhaps no other sin requires such courage to confess. Her example, I think, helped others later to do the same thing on a larger scale, even preachers returning money taken years before when hospital assistants. They had no recollection of how much it was, having taken it in small sums, but returned the amount suggested to the mind after praying about it.

In one place I had longed for many years for the conversion of a capable young widow. We had never had a leader there. Nothing seemed more hopeless. She had a disposition like Mt. Pelee. She has been on probation now about ten years, but we never dared receive her to membership on account of her dynamite temper.

This clay always seemed to be saying to the Potter: "What makest thou of me? A Bible woman? Never! Not if I know it!" But a faithful indomitable American woman



undertook to pray for her, and for years never let go her grip. In the revival meetings we fasted and struggled for her, but could not get her to come to one. At last God laid hold of her brother-in-law, whom she had so hated that she didn't speak to him for eight or nine years. He had three days and nights without much sleep or food. When he came to himself, he went for her and brought her. She listened scornfully to the many confessions of sin; after meeting was over she said tartly: "Your confessions sound very fine. Which one of you is going to give up the sin? Of what use are confessions unless you do!" The next day she came again and began to feel strangely uncomfortable herself, and wondered if that was what conviction of sin was like. She ended by *kotowing* to her virago mother-in-law, remembering that she had reviled her, and confessed to her own daughter-in-law the same sin, and to the brother-in-law confessed her hatred toward him. She came to a three weeks' station-class, where the work went still deeper. She gave up her flourishing food shop and determined to give herself to the service of God. A grown up son and his wife were a great perplexity, but hearing about Stephen Merritt and his son, she knelt down and gave hers to God, and was wonderfully kept from worrying afterwards. Later when his little business did not flourish and he took to selling opium, she laid his case before God and begged the Lord to make him lose money until he stopped! In a large class full of old Christians, under conviction of sin about their bound feet, and resisting the will of God, she last summer led them in a hearty free surrender of her own feet to God, putting on at once the new shoes and stockings.

She seems truly to have received the Spirit of God, though He has still to conquer occasional little flashes of the old self. She goes about teaching and helping in schools, and gives herself with hearty willingness to daily fasts from the mid-day meal whenever class is striving for nearness to God, or when she sees a soul in danger, and sometimes when she feels that she has sinned and ought to punish herself. She is strong, executive, loyal, and an untold comfort and right hand to me in this winter's work. Long years of prayer alone had not won her, but when they were capped by the days of fasting-prayer at the end, the icy fetters on that river were thawed at last, and it flowed away free and praising God to the sea. She is fearless and intrepid and an excellent preacher to the heathen in street meetings.

From all the quickened centres went up a great wave of prayer for the quarterly Easter meeting at P'ang-chuang. It was unlike any meeting that had gone before. A morning six o'clock fasting meeting in the chapel, when we were looking for about twenty, found 170 eager people on hand! The men confessed many sins that day, and the women listened while the Spirit did His work. Next day we were to have one meeting with them about foot-binding, one about marriage customs, and one about giving. The Lord took that programme quite out of our hands and kept them all day long and next morning confessing their sins.

Two preachers and a few church members who seemed helped have been weak, and wavered and sinned and repented since, but a large proportion seem to have stood fast.

To those who went through those blessed days of power and saw God work, one promise will shine out luminous forever, "When ye fast . . . thy Father which seeth in secret Himself shall reward thee openly."

NOTE.—The writer has waited nearly a year to write this, so that there has been time to test results somewhat.

It is a joy to add that the man in whose heart this revival blessing began, and from whom it flowed out into different places, got his uplift in the London Mission Hospital in Tientsin. He said: "I know it wasn't the medicine that cured me, for they had tried the same at home. It was the prayers of Dr. Smith and his assistant that brought healing and a new quickening."

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## Charismata, i.e., Spiritual Gifts; their Presence among Native Christians and their Importance to Successful Missionary Work.

BY REV. J. SPEICHER.

MUCH has been said and written about the science of missions during the past few years. There are many of us who hope to be able to deduce principles from the ultimate facts in hand which may help us much towards a successful solution of some of the problems connected with foreign missionary work. But facts and figures obtained from all mission fields can constitute at the best only a small part of the investigation necessary to be complete. We would be the last to disparage the interesting work of the statistician or the profitable work of the investigator of foreign missions. We need, however, to remember that in foreign mission work as in

all other spiritual work there are other factors that must be considered as more important to us than statistics. Foreign mission is much the result of the direct working of the Holy Spirit through the individual, and the results are perhaps often obtained in spite of the methods employed. The Holy Spirit is concerned with the personal equation rather than with methods. Thus we repeat that while every missionary will naturally be in sympathy with a scientific study and investigation of foreign missionary work, yet we, on the other hand, must insist that these studies can teach us nothing except we in addition study also the scriptural plan of foreign missions in order to understand the divine equipment of the spiritual church which alone can make true results possible.

If it is true that the spiritual church is the creation of our Lord Jesus Christ, it necessarily follows that he has supplied her with the proper spiritual equipment to exist and to thrive independently of all outside influences and helps. We read in the fourth chapter of the Epistle to the Ephesians in the eighth verse that when Christ ascended up on high He led captivity captive and gave gifts to men. It has been my conviction for some time that a proper study of the problems connected with foreign mission work, such as self-support, self-sustenance, the native ministry, systematic beneficence, organization of the native churches, and similar subjects, cannot be rightly solved except we include in our study of foreign missions the subject of Charismata, i.e., Spiritual Gifts, and their presence among our native Christians. The question of self-support and self-sustenance is discussed as a matter between the Mission Boards, the missionary, and the native churches; that is, we discuss the whole subject from the human point of view only, and ignore the divine preparation ready in the Word of God to meet these as well as other problems connected with foreign missionary work. How did the Apostolic churches meet the problems of self-support and self-sustenance? Is the work of grace and power of the Holy Spirit in the hearts of believers to-day the same as it was during the Apostolic period?

In the study of the subject of Charismata I have been surprised to find that it has received but meagre attention in the Commentaries and Bible works in the English language. The German theologians have not given it the consideration which this important subject ought to command. The most helpful to me in the study of this subject have been Neander



and Cremer. I am fully convinced that the proper conception of this subject, practically applied, cannot but be very helpful to every missionary. That the following treatment of this subject is incomplete I am only too well aware, but it may still be helpful to some in the study of foreign missionary work.

#### CHARISMATA DEFINED.

It will be necessary first of all to define what is meant by Charismata, i. e., Spiritual Gifts. We state at once that we have no sympathy with Irvingism or with German naturalism. Our guidance to the proper understanding of Charismata can only be the Word of God. In the study of this spiritual subject it will be necessary to compare spiritual things with spiritual.

For centuries Spiritual Gifts were considered as special privileges of the Apostolic church. The Spiritual Gifts were thought to consist in the ability to accomplish miracles. They began with the "gift of tongues" on the day of Pentecost, and the Roman Catholic theologians maintain that they have their continuation to this day in the miraculous deeds of the holy saints of the Roman Catholic church.

This was also the view practically maintained by Edward Irving, the famous Scotch preacher in London, two or three generations ago. He claimed that the Apostolic Charismata, the gift of tongues and other miraculous powers, had been given. To what a sad caricature of our Holy Faith that movement led, is a matter of history.

It is perhaps the prevalent conception among Protestant theologians of to-day that the Charismata were miraculous gifts bestowed upon believers during the first three Christian centuries, and that after this period they ceased to exist within the church.

However, a close study of the Word of God will reveal to us, I think, that in the Charismata of the New Testament we have to do with something deeper, broader and more permanent than with mere power to accomplish miracles. We do not deny that the latter may be, and at times are, included in the Charismata, but it does not exhaust the subject according to scriptural statements by far.

The word *χαρίσματα* is translated in our English Bible, Gifts. The word is from the verb *χαρίζεσθαι*, deriving its root from *χάρις*. The latter word has a peculiar New Testament meaning containing the idea of kindness which bestows upon one what he has not deserved (Thayer and also Cremer's *Gracität*). The

noun *To χάρισμα* is a distinct New Testament word, and denotes a Gift of God bestowed upon the believer in the same sense as *χάρις*.

We find several passages of Scripture in which the word *χάρισμα* stands for certain Gifts of Grace which the Christian has within him. See I Timothy iv: 14, "Neglect not the Gift *χάρισμα* that is in thee." Also 2 Timothy i: 6, "Wherefor I put thee in remembrance that thou stir up the Gift (*Tò χάρισμα*) of God."

We find the same word used in I. Corinthians i: 6-7 to denote a condition of victorious spiritual growth of the Christians at Corinth, "So that ye come behind in no gift."

Then again the word as used in Romans xii: 6-9, I Cor. 12 and 14 Chapters, I Peter iv: 10, teaches us distinctly that the Christian is indued with certain abilities by reason of the Charisma and which, if made use of, he in a direct way serves the Church of God just as a member of the human body, the hand or foot for instance, may serve the body.

From the above passages of Scripture we have ample proof that the *χάρισμα* is not a subject that need necessarily be identified with the question of the continuation of miracles. It has in a much larger sense to do with the spiritual equipment of each member of the Body of Christ—the church—to serve the body and the kingdom of God in a small or greater sphere. According to the passages of Scripture just quoted the probability of such an equipment is a fact to every member of the Body of Christ by reason of the genuineness of his regeneration. He has by reason of this spiritual birth become a member of the Body of Christ, and each member of that Body has his specific function.

There are some able German theologians (Baur, Weiss, Pfeiffer and others) who maintain that the Charismata are only the expression of certain natural abilities which each believer brings with him at the time of conversion. These natural abilities or talents, they hold, become Charismata as soon as they are used in the spiritual service of the kingdom of God.

This view, however, is not the biblical one. In this instance we must not forget to compare spiritual things with spiritual. When Christ ascended upon high He led captivity captive and gave gifts to men. That these gifts were not given to men while in an unregenerated state of heart and mind is evident from the following 11th and 12th verses of the same chapter.

“And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” The gifts that Christ gave are distinctly spiritual, and as such are given to men only after they become spiritual men.

It is not to be denied, however, that there is a blending of the supernatural with the human individuality. It is quite true that the Spirit of God will often take the natural ability of a new convert, rectify, quicken and consecrate it in the service of the kingdom of God, but that is only a small fraction of the whole truth concerning the Charismata. To the Apostles Paul and Peter it was the supernatural factor in the Charismata and not the natural substratum that constituted the essential matter. The other view would exclude the addition of any new divine gift at the time of conversion. It practically holds that every gift evolved by the spiritual man was already involved in the natural man, i.e., the unregenerated man. But this contradicts scriptural statements. It is evident that the power necessary for the life of the church, being as it is a supernatural and spiritual organism, cannot have its source in human or natural effort. It must have a supernatural source.

The same grace of God which calls men to salvation also establishes their spiritual position within the church potentially. According to the First Corinthians, the twelfth chapter, each member of the body of Christ is to exercise certain functions by reason of his spiritual gift. These gifts can be manifold, and will be of a high or low order according to the measure of faith of the individual believer.

The function of each member of the Body of Christ is the expression of its peculiar life. The Body of Christ—the church—has varied spiritual duties and needs in her relation to the Triune God, to the world at large and to herself. To fulfill the duties and to meet the needs of the whole organism thus building up (*οικοδομεῖν*) the Body of Christ—*this* is the special function of the members. And the Charismata have been given for this end.

Our definition of the New Testament Charismata then is, that they are the powers and abilities wrought in the members of the church of Jesus Christ by the Holy Spirit. On the one hand, these powers and abilities are often imparted to the believer after his regeneration, and on the other, they may have



been natural abilities, wrought over, rectified and consecrated by the Holy Spirit. The Charismata are given for the express service of the church of the Lord Jesus Christ and the kingdom of God.

#### CHARISMATA, TEMPORARY AND PERMANENT.

The Charismata mentioned in the New Testament can be divided into two classes. There seem to be some gifts bestowed in the Apostolic age that evidently were meant to be temporary only. The gift of the Apostles, its office and its powers, was a temporary gift to the church. The gift of tongues and its concomitant, the interpretation of tongues, the power to work miracles, certain gifts of healing and others were undoubtedly gifts of a temporary nature. They ceased at a time when the body of Christ could prosper without them. Others, however, would say that they ceased because of the worldliness of the church.

There are other Charismata, however, that have been permanent with the church throughout all the centuries. Prophets, evangelists, pastors, teachers, men and women of faith to do a great work, are all designated as Charismata of Christ to the church, and all these and others have ever remained her inheritance. Furthermore, it would seem that there has been a gradual adding of these gifts to the church as time passed on. The deaconship, its office and the power to fulfill the duties, is a Charisma. The four daughters of Philip, the evangelist, were endowed with New Testament Charismata. Phebe, the deaconess of the church at Cenchrea, was an additional Charisma. We could continue, were it necessary, to show that the Charismata of the church did not cease with the Apostolic age. They were not, as was once maintained to be, the "*peculiare privilegium ecclesiae apostolical et primitive*," but are rather in a large measure the constant, the permanent gifts of Christ to his church. And we may add that the gifts have changed in accordance to the spiritual needs of the church at various times.

#### THE CHARISMATA AMONG OUR CHRISTIANS.

According to our definition of Charismata it is evident that there are such among our Chinese Christians. To deny this were to admit that our missionary efforts of the past century have been a failure and that God had not called a spiritual organism into being among the Chinese. The failure of a

congregation of believers of the Lord Jesus Christ to supply for the spiritual needs of each other and for the spiritual needs of the body as a whole would indicate that they were not fulfilling the requirements of a New Testament church. The latest physiology teaches us that the human body has no superfluous members, and so we may say that no person called in Christ Jesus, and thus becoming a member of His spiritual body, is without some spiritual endowment—a Charisma—and by the exercise of which he is to add to the benefit and upbuilding of the whole body. As the failure of a member of the human body to fulfill its function may ultimately result in disordering the whole body, so also is it the case with the spiritual body of Christ. If the members exercise their spiritual gifts then the whole Christian church will be in a robust and healthy condition.

To what extent are the spiritual gifts exercised among our Chinese brethren? I am persuaded that we are able to see the results of the work of the Holy Spirit through our Chinese Christians in a more direct manner than in the average church-member in the home land. It seems to me that the most prevalent Charisma given to the young church in China is that of the New Testament prophecy, that is, the ability to preach the truths of the gospel of Christ. Have we not all of us been often astonished at their boldness of utterance? I know it is often done in a way that we would not do it, but what zeal is constantly shown by our converts in telling the old old story of Jesus and salvation? In and about their homes, on the roads of travel, in the shops, at the markets, the gospel is preached by our Chinese Christians without money and without price. And this Charisma, it would seem, is logically the most urgent one of all at the present time; hence it has been given to so many.

Another Charisma among the Chinese Christians is that of a great child-like faith which at times causes the missionary to self-examination and long for something like it. The organization of such native missionary societies as the "Hing Hua" in the Fokien province and similar societies under the entire control of the Chinese in various parts of China, seems to indicate that the Chinese churches have the Charismata of Administration, of workings and of helps. The native church has already produced a host of able evangelists, pastors and teachers. I think it is a fact that most all of the Charismata

which we designated as permanent have already appeared among the Chinese Christians.

In regard to such Charismata which are designated as temporary it is more difficult to say, to any degree of certainty, whether there are such among the young churches. The faith of the native brethren in such miraculous powers as casting out evil-spirits and the healing of the sick by prayer, is so sublime that it seems quite wrong to doubt; nevertheless it is our duty to be very circumspect in such matters. Should there be such Charismata really present among some of the churches it is evident from history that they will be but temporary and that other gifts, perhaps less attractive in themselves, but more substantial towards the building up of the church, will take their places.

The subject which at the present time is demanding the attention of our missionary societies and which will do so increasingly as the years pass on, is the question of self-support of the native churches. I do not think that the Chinese Christians are behind any of the Asiatic people in their effort to support their own work. But the question of *getting the people to raise money for their own local church is not the important point at all*. It is possible under the present political condition of China to have a small church pay a good salary for a pastor and a school-teacher and raise money enough and more to meet all other local expenses and at the same time all the members and adherents of that church may be lacking true spiritual life,—worse, they may even despise it. They may have united with the Christian congregation with the same motive that I have when I have my house insured against fire. In such a case a missionary could report a self-supporting church or congregation, but that is about all that could be said of it favorably. Far better were it if it could be said the little church did not raise more than one dollar, but that it was a *self-sustaining*, i.e., self-feeding church. It is a mistake to urge a paid ministry too strenuously upon our little churches. We all desire of course to see the little churches grow in numbers and become independent of foreign mission money. How can this be attained and yet avoid the dangers connected with the problem? The Apostolic churches were not in any great need of money to carry on the spiritual work in their localities; in fact it appears that money was a matter of no importance to them. They were more concerned with the far more profitable



question of *Spiritual gifts* and how to serve the church in a proper way. Again we repeat that a congregation of believers of the Lord Jesus Christ constitutes a spiritual organism and that as such Christ has given the members of the organism spiritual gifts for the self-sustenance of the whole body. These gifts may not be of a high character in their outward expression at first; indeed to the spiritually developed missionary they must appear unimportant, but such as they are they will be helpful towards the upbuilding of the faith and spiritual life of the other members. Perhaps one may have the gift of singing; he will be sought after constantly; it is for him to render that service. Another may be able to read the Bible understandingly; let him be a constant comforter to the whole Christian band. Another or several others may have the gift of prophecy or exhortation, to serve the church; other gifts along such lines as these mentioned will make a congregation quite independent of paid workers if such persons cannot be had. Such a humble service of the Christians will strengthen the spiritual side of the church as nothing else can.

In carrying out this policy we must of course be certain that in the congregation left without an evangelist or pastor there are at least a number of regenerated men present; otherwise it will be impossible to obtain any good results. The work must be on a scriptural basis before scriptural methods can be adopted.

Thus by recognizing the spiritual gifts among our Chinese brethren and urging them to make use of them, I believe we have adopted the principles of the New Testament to help us towards the solution of the problems connected with the planting and training of the local churches in China. This method does not help to develop a system of perpetual foreign missionary supervision over the native churches, but it may be all the more valuable for that reason. Our work in China is only a temporary one. The Charisma of the foreign missionary is temporary. It is for us to adopt the principle of Saint John the Baptist, "I must decrease, but He must increase." If we do, our work will stand the ultimate test of fire. I. Corinthians iii: 12-15.

And finally the most important of the whole discussion of the subject of Charismata is that this truth be recognized by our Chinese brethren to the end that each member of the body of Christ stir up the gift that is in him. There is a possibility of growth in the Charismata. They are not given to a member once for all time, never to be added to or taken away. For this

reason the Apostle Paul put Timothy in remembrance to stir up the gift of God within him. It has been the observation of many that the men who have made use of their spiritual gifts while ordinary church members, were in due time also the very men who were gradually led by the Holy Spirit to devote their whole lives to the gospel ministry of the Lord Jesus. We all long for a spiritual ministry for our Chinese churches, but the constant reference to the monetary aspect of the ministry is not conducive to making the office primarily spiritual. The emphasis, however, that each brother make use of his Charisma—his spiritual gift—must promote the spiritual element of the Christian ministry.

It is in this one fact in the Christian Endeavor Movement that we have the secret of its success. Truly the development of the spiritual gifts of all our young people is a high and worthy aim. There can be no higher than that. Let it be the aim of the Christian church in China to insist that this truth, the development of the Charisma, the spiritual gift of each believer, must be attained. It was the neglect of this truth in the home churches that finally caused the organization of the Young People's Societies. We in China, however, must not delegate the functions of the church proper to a society however worthy or well recommended it may be.

Let the missionary also beware of expecting too much from our improved educational institutions. They will not prove to be the source of a spiritual ministry. The local church must remain to be the source of this supply. Our educational institutions are founded to develop the gifts of young men called of God to preach the gospel of Christ. The young men who make use of their Charisma in their homes and villages are the hope of our churches. They, though they be but tillers of the soil, will become the evangelists, pastors and leaders of the native church of China. We are not advocating a church system along the line of the Quakers and Plymouth Brethren, but we do emphasize the duty of each church member to render a spiritual service to the Body of Christ. We do so for several reasons:—

*First.* Because of the spiritual development of the church-member himself.

*Secondly.* For the spiritual welfare of the local church as a body.

*Thirdly.* For the maintaining of a spiritual ministry.

*Fourthly.* Because it is the New Testament method of Church planting and training.

# Educational Department.

REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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## Mandarin Romanized.

REV. F. E. MEIGS, Chairman of the Committee on Mandarin Romanization, sends the following interesting communication:—

The friends of Mandarin Romanization will be glad to hear of the progress being made by the Committee. I am glad to be able to report what is to the Committee quite satisfactory progress. A meeting was held in Tseng-chow-fu in February. Four members attended. Unfortunately Mr. Lowry, of Pao-ting-fu, could not be present. He has, however, from the beginning, given his hearty support to the work, and by correspondence we have had the benefit of his most wholesome advice. It is to be regretted that he has recently been compelled to return to America on account of failing health. He would have been able to render invaluable aid in introducing the standard system into the Peking districts. The meeting continued two weeks. The tentative work done by the Committee at the previous meeting met with such general favor that it was not thought advisable to make many changes. It was fully agreed that it will be thought necessary to greatest efficiency to make some changes, but these can be made gradually as the demand arises, without hindrance or harm to the system. There is so great demand for the immediate promulgation of the system that the Committee feel that there should be no further delay.

The greater part of the time at the meeting was occupied in preparing manuscripts for our future publications. In the very near future there will be published a Primer, a Syllabary containing an introduction and a list of 6,000 characters (all of the characters in Baller's dictionary) with the *Standard Spellings* and tone-marks, and the four gospels in the Standard System. The gospels will be published by the B. and F. Bible Society, the others by the Educational Association. Arrangement has also been made for the publication of a monthly periodical in Romanized. The first number will be issued in April.



It is expected that these publications will all be ready by the beginning of the summer. It now remains to be seen whether there will be a rush for these publications. The success of the system will depend upon the enthusiasm and determination with which we go at the work of introducing it. Some schools have already introduced it with good results. While there will be lack of enthusiasm and adverse criticism in some quarters, the Committee feel sure that there is a sufficiently large number who believe that there is a great field in Christian work for Romanization to give the system a fair trial. All that is needed is a fair trial. It will work anywhere. If the missionary body stand by it; it will go. Send correspondence to Rev. D. W. Lyon, Y. M. C. A., Shanghai.

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### The Next Triennial Meeting.

**T**HE Executive Committee of the Educational Association of China is preparing for its next triennial meeting.

The following circular letter is being sent out by a Sub-committee appointed to prepare a plan for the meeting:—

To the Members of the Educational Association of China :

The triennial meeting of the Association in May, 1905, promises to be an event of unusual interest. Your Executive Committee have taken tentative steps toward planning the programme. We present herewith the outline plan and invite your comments, with additional suggestions.

#### DAILY SESSIONS.

Forenoons—Department Conferences and Committee Meetings.

Afternoons—General Sessions and Discussions.

Evenings—"Inspirational" Sessions :—Addresses, Lecture, Concert.

NOTE.—Probably two morning sessions will suffice for the departments and committees, leaving the forenoon of Saturday for general business session.

#### DEPARTMENTS.

We suggest the following departments of educational work as sufficiently important and specialized to warrant teachers especially interested in them in organizing for special discussion

of their peculiar problems :—Kindergarten, Normal, English, Industrial, Music, Romanized Colloquial, Science, Day-schools, Work among Women and Girls, Medical, Theological.

#### GENERAL SESSIONS.

Among topics of paramount and general interest, requiring careful consideration, we suggest the following :—Bible Study and Christian Associations, Supplementary Reading, the Need of an Educational Magazine, Relations with Chinese Teachers' Associations, the Teaching of Chinese, the Need of specially prepared Text-books for teaching Modern Subjects in English.

#### "INSPIRATIONAL" FEATURES.

We suggest that one or two eminent speakers from abroad be secured—for example, a leading educationist of Japan or of the Philippines or leader of thought in Great Britain or America ; also that a high-grade stereopticon lecture be provided, treating of a great period or place or person ; also that one evening be given to a recital and concert, in which the best musical talent in China, so far as available, shall be enlisted.

#### EXHIBITS.

Steps have been taken toward securing the Chinese Educational Exhibit (which has recently been forwarded to the St. Louis Exposition) for exhibition in Shanghai during the triennial.

The exhibit of text-books is to be much more extensive and complete than ever before. Selected "libraries" of books for supplementary reading are also projected as a part of the book exhibit.

1. Please state in which department or departments you are especially interested and nominate suitable persons to prepare provisional programmes for the same.

2. What subjects would you suggest for discussion in the general sessions and what persons to discuss them ?

3. Please suggest the names of eminent persons from abroad who are likely to be in the east next year and who might conveniently be secured for addresses at the triennial.

4. Whom would you suggest to take part in a musical programme ?

5. Other suggestions.

(Signed).....

Address.....

Will you kindly favor us by filling in so many of the blanks on the enclosed sheet as may be convenient and returning it in the enclosed envelope without delay?

Faithfully yours,

C. M. LACY SITES,  
HELEN LEE RICHARDSON,  
F. CLEMENT COOPER,

*Sub-Committee on Triennial Programme.*

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## Educational Association of China.

### MEETING OF EXECUTIVE COMMITTEE.

THE Committee met at McTyeire Home, Friday, March 4th, 1904, at 5 p.m. Present: Dr. Parker, Chairman, Dr. Sites and Mr. Silsby; also, upon invitation, Dr. F. L. Hawks Pott. The meeting was opened with prayer, and minutes of last meeting read and approved.

The Committee to which was referred a proposition from the Commercial Press regarding their educational publications recommended the following reply, which was adopted by the Executive Committee:—

The Executive Committee will be pleased to place upon the Association's catalogue any educational publications which have been approved by the Publication Committee.

The Secretary was authorized to publish such blanks as Prof. Gee may desire for use in collecting information for a new directory.

The Sub-committee on Plan for the next Triennial Meeting reported. Their plan was discussed and approved provisionally, and the Committee was requested to prepare a circular in accordance with the terms of the report. The Committee then adjourned.

J. A. SILSBY,  
*Secretary.*

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## Notes.

ADVANCE steps in the Young Men's Christian Associations of China, Korea, and Hongkong during the year 1903, is one of the most interesting and encouraging reports of successful work we have read for many a day. The work of the Associations is very largely educational, and the large attendance at the evening classes is a notable feature of the



work at all the leading centres. We note among the subjects taught in these schools, English, German, French, Japanese, Mandarin, book-keeping, shorthand, arithmetic, commercial correspondence and music. As yet the Russian language does not seem to have found a place in the list of studies! There are thirty-six College Associations with a membership of 1,772, 1,008 of whom are active members; the strongest feature of this work being that of the Bible Study Department. At Hong-kong, Shanghai, Tientsin, Peking, Nanking, Chefoo, and Seoul the Associations have eleven foreign and five Chinese Secretaries giving their whole time to the work, in addition to the General and Editorial Secretaries of the General Committee. The Y. M. C. A. is doing a splendid work and is helping greatly to systematize and make effective the Christian work among the students of our educational institutions. It deserves the hearty co-operation of all educationists.

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*Lessons on Chinese History* (中國史), in two volumes, by Yao Tsu-i, M.A., and published by the Commercial Press, is another useful book in the Common School Text-book series which is being published by this enterprising publishing house.

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## Correspondence.

THE YELLOW RACE "ALLIANCE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the February number of the *Missionary Review of the World* is an article by Dr. Richard, entitled "The Forces which are molding the Future of China," in which occur the following passages: "Thus the yellow race, China and Japan, has formed an alliance to resist the rising power of the white race, with the purpose of crushing it under foot." "Hitherto Mission Boards have been satisfied with starting elementary schools. If they had founded only one grand university instead of the hundreds and hundreds of

petty primary schools, China might have been almost won to Christ by now." "While the yellow race alliance is formed with hatred as its chief motive, with organizations throughout non-Christian Asia to instil this poison of hatred for the destruction of a race, etc." Where Dr. Richard gets his authority for the first and third of these assertions is more than I can fathom. He may have sources of information that I have not, but, personally, I do not believe in the existence of any such "alliance," and very much doubt that Japan has any such intention. As to that "grand university," I have tried to think of it and imagine who ever could have done it, or how,

or where, but my imagination fails me utterly. Perhaps Dr. Richard will enlighten us.

Yours truly,  
TRUTH SEEKER.

#### THE MARTYRS' MEMORIAL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I was very glad to see in the letter of the Tientsin correspondent of the *Daily News* on the 15th of March an expression of opinion as to the propriety of putting up the proposed Martyrs' Memorial in Shanghai, which coincides exactly with thoughts that have been in my own mind since the subject has been broached, and I think it would be very well to have the subject of site discussed before it is too late. I feel sure there are many who feel as the Tientsin correspondent and his friends do. One feels a hesitancy in saying a word against a project, for the perpetuation of the memory of those who gave up their lives for Christ and China, but it is really a question whether it will accomplish that purpose. Would not hospitals or other benevolent institutions in some of places where the blood of the martyrs was shed, be much more appropriate as a witness of the love and devotion of those who suffered all things for the sake of the gospel?

I wish that paragraph in the letter referred to above could be reprinted in the RECORDER with a call for an expression of opinion.

I am aware of the fact that a hall for the large gatherings of Chinese Christians in Shanghai is a very desirable thing, and would be a witness to the essential unity of Protestant missionaries, but fail to see any connec-

tion with a Martyrs' Memorial in such a building.

I believe that if it was disconnected with the latter idea, a less expensive building could be put up, with or without offices and smaller halls for the various purposes mentioned in the appeal. I am heartily in sympathy with the objects aimed at, and especially think we should have memorials of the martyrs, and that the Christian churches should be asked to give of their means for appropriate memorials. I should be sorry to see this project negatived and nothing else done.

P. S.—I expressed my opinion to the committee, as it was my duty to do, last summer when my opinion was asked.

Yours truly,  
LOUISE S. ABBEY.

#### MARTYRS' MEMORIAL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: 25,000 copies of the appeal to Chinese Christians, prepared by the Native Literature Committee, have been issued from the press and posted to missionaries all over the empire for the information of our Chinese brethren. The following was the first letter received in response to the circular:—

"As suggested by the Committee of the Martyrs' Memorial we had a collection from our few Christians here last Sunday. We have only two poor members and half a dozen enquirers, so the collection only amounted to two dollars, which I am sending herewith. I hope that large churches will have good collections, so that the Chinese will have a big share in this work."

We take this as a hopeful augury that the native church

will nobly do its part. Their giving will certainly not be less in proportion to their means than that of their foreign teachers.

The paper on Chinese Martyrs, prepared by Pastor Kranz for the Shanghai Missionary Association and printed by request of the Association, has been translated, and will be issued in its Chinese form soon. It will make a book about the size of the Gospel by Mark and will be sold at cost price. Missionaries should see that their native helpers and leading Christians possess a copy of this pamphlet. The Chinese church will be infinitely poorer if she does not cherish as a priceless heritage the memory of those who laid down their lives for Jesus sake.

The Secretary writes from New York that he is being prospered by the good hand of our God upon him in bringing the scheme before the home churches. He urges that we must see to it that China does her part. The people at home say: "A memorial to the martyrs who laid down their lives in China! Yes, to be sure, we'll help. But this concerns most the missionaries and Christians in China. What do they feel about it? And how much does their feeling amount to in £ s. d." Let us give Mr. MacGillivray a satisfactory answer to these practical questions.

JOHN DARROCH,  
*Secretary Native Literature  
Committee.*

"THAT THEY ALL MAY BE ONE."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The article in the January number of the RECORDER, on "The Outlook in China for 1904," contains these words:

"But the foreign missionary is, from the nature of the case, tentative and transitory. We establish the church, and when in the course of time it becomes self-supporting and self-governing, our duties cease."

May I ask, when that time comes what do we wish to leave behind? A land where all our sad divisions are perpetuated? A divided, weakened, costly church? A church which has *not* helped to answer the prayer of the Saviour we love "that they all may be one"? Or, shall we leave a solid, united church, of one name, of one form, as well as one faith and love, to win this mighty land to Christ in the cheapest (I speak of *lives* and of *power*, more than of money) the surest, the most Christ-like way?

We Westerners all mourn our unhappy divisions, but alas, some of us only go so far as to think, If only all Christians belonged to *my* denomination, how nice it would be!

I cannot hope to live long enough to see our Western churches united in one, but have not we who come out here "constrained by the love of Christ" enough of that love to be content to win these people for Him and not for our churches? Having led them into the fold shall we not teach them to gather as one flock under the great Shepherd with no enemy-built walls between them?

I have been moved to write thus, not because of the words in your article, but because this afternoon I have had a conversation with a very active member of the Chinese Christian Union, who has established here a branch of the society similar to that in Shanghai. My whole heart is with the Chinese in this endeavour to take steps towards estab-



lishing a Christian church for the whole of China, and I believe it is possible to formulate a scheme by which it may be done. By uniting what is best in our denominations, and yielding some non-essentials, a possible perfect whole may be attained.

May I submit the following suggestions to the consideration of abler and wiser missionaries, in order that this question may be thought and prayed over with a definite plan in view.

It may be taken under the three following heads:—

I. Church Government.

II. Sacraments.

III. Form of Service.

I. Church Government. (a). Let there be in each district a chief pastor as the friend, advisor, and leader of the under-shepherds.

(b). Pastors, in charge of each church, to administer the sacraments, preach the Word and care for the sheep.

(c). Under-shepherds or deacons, who preach and teach under the oversight of the pastors.

(d). Lay-helpers, also under the oversight of the pastors, who teach in Sunday and day-schools, preach in open air, expound the Word in houses, etc. These not to be appointed to any charge but may pursue their ordinary avocations, and by study and faithful labour fit themselves for the position of deacons or may remain as lay-helpers.

Lay-helpers to be chosen by the congregation.

Under-shepherds to be chosen from the lay-helpers by vote and on condition of their having passed certain examinations either in colleges or as may be considered best.

Under-shepherds to be expected to go forward and take higher

examinations. "Let these also first be proved" and "then let them use the office of" pastor "being found blameless." Being "appointed thereto" by the laying on of hands.

Chief pastors selected by choice of a body of the most godly and experienced pastors, being set apart by the laying on of hands of his brethren in like position.

II. Sacraments. The Lord's Supper to be administered as shall be decided hereafter; the bread and wine being given by the pastor, or to be handed from one to the other, kneeling or sitting as shall be decided most fitting.

Baptism, to be optional as regards adult or infant, immersion or sprinkling.

III. Order of Service. As *worship*, for an established body of Christians, a modified form of the Anglican service to be used with provision for extempore prayer.

Evangelistic services of simpler form for the heathen.

Form of admission service for those baptised as infants, such as the Anglican Confirmation service.

Lastly, how can such a great change be effected? I would suggest that as each church becomes self-supporting it should also become a part of the great united Chinese church of the future.

These remarks are only intended as a suggestive outline, and in the hope that they may contribute somewhat to the solving of the problem which is occupying the minds of so many of the leaders of the Christian church in China to-day.

Yours truly,

N. BARNETT.

## Our Book Table.

The Commercial Press have again demonstrated their enterprise—this time in issuing a Pocket Pronouncing Dictionary, English and Chinese. The book is  $4\frac{3}{4}$  inches by  $3\frac{1}{4}$  and  $1\frac{1}{2}$  inches thick, and contains 1,273 pages, besides List of Abbreviations used in writing; List of Common Phrases from the Latin, French, etc., with translations and Arbitrary Signs used in writing and printing. So far as we have examined, the work seems well and accurately done, and though no doubt fault might be found in some places, if one were disposed to be critical, yet on the whole the work is very creditably done. Price, \$1.00.

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Ruskin's Broom Merchant. Translated by Miss Laura M. White. Price eight cents. Diffusion Society.

This story of Swiss peasant life has been taken from a collection of novelettes called the Mirror of Peasants, written in German by Gotthelf, a Swiss evangelical clergyman.

Ruskin, who translated the little romance into English, says of Gotthelf:—

"I think him the wisest man, take him all in all, with whose writings I am yet acquainted. His works show the most wholesome balance of the sentimental and rational faculty I have ever yet met in literature."

The author shows us in the sturdy broom maker's home-life, with his contented, helpful wife and shrewd little mother, that the *summum bonum* of existence is to be found in the three-fold love of God, of people, and of work.

恩滋罪中. Grace Abounding. Translated by Rev. C. W. Allen, Shanghai: The Chinese Tract Society, 1904.

We are glad to see the Life of John Bunyan appear in Chinese, and in Chinese so simple that he that runneth may read. The translator has left out some parts which perhaps will be an improvement for the Chinese reader. Deep conviction of sin and strong religious impressions are what the Chinese church needs more than anything else. Under the blessing of the Spirit this book will lead the natives to a realization of their needs as well as show them the power of God in saving the most abandoned sinner. The book is for sale at the Presbyterian Mission Press.

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Things Chinese, or Notes connected with China. By J. Dyer Ball, M.R.A.S. Fourth edition. Revised and enlarged. Kelly and Walsh. For sale at the Presbyterian Mission Press. Price \$7.50.

The fact that a work of this sort has reached the fourth edition, speaks well for the manner in which the author has performed his task, and indicates that the book has come to stay. A description of "Things Chinese" leads more or less into the territory of "Chinese Characteristics," but Mr. Ball has treated the subject so differently from the author of that work, and has withal arranged the topics treated of in alphabetical order so as to make the work very easy of reference, that the two books are by no means alike. Turning to Protestant Missions we are pleased to see that the

author is no skeptic in this line, for he speaks of the "wonderful progress" which has been made. We could wish, however, that in a book published in 1903, he could have given more accurate information than to say that "at the present day there must be in round numbers 40,000 or more communicants." Three times this figure would have been nearer the truth. Generally, however, Mr. Ball's representations are accurate and the book is a valuable addition to one's library on China.

Picciola, or the Prison Flower. Translated into Chinese by Miss Laura M. White. Price thirty cents. Published by the Diffusion Society.

This exquisite French classic has immortalized the name of its author, Xavier Saintine, and was translated into English as one of the masterpieces of foreign literature.

The hero of the story, Charney, a young French count, is a wealthy dilettante of learning and culture, but whose agnostic philosophy brings him to the inevitable conclusion of the great pessimist: "Vanity of vanities, all is vanity."

Disbelieving in love, either of God or man, he nevertheless adopts philanthropy as his profession. Socialistic tendencies result in a political plot, which being reported to Napoleon, Charney is committed to prison for life.

Deprived of books, the count's only pastime was the daily walk in his prison court. One morning he noticed a tiny sprout pushing its way up between two tiles into his prison world. Day by day the growing plant revealed to his scientific mind new marvels until the miracles of plant and insect life convert him to a belief in an

all-wise and all-powerful providence. The proud philosopher is transformed into an humble believer.

萬國讀聖經會. International Bible Reading Association. Sunday School Union. Presbyterian Mission Press. Published by the International Bible Reading Association, 1904.

This is a translation of the Daily Readings of this Association for 1904. It is made by Rev. John W. Paxton, of Chinkiang, at the request of Mr. C. Waters, the Hon. Secretary. The translator says:—

If a sufficient number of friends express interest in, and propose to use this system of Bible Readings in their work, we may hope to issue it in good time for 1905, and in addition to incorporate "Hints" explanatory of the Readings for each day, and also to issue membership cards to every person desiring to unite in this method of Bible reading.

As an organization this Association was commenced in the year 1882, and has since been steadily growing in popularity and usefulness the world over.

Its object is to promote Bible reading in the family and for individuals, by providing a method whereby the reading may be rendered intelligent and profitable. It also aims to help teachers and scholars in their study of the Sunday School Lesson.

The plan is topical; the International Lesson for the following Sunday being the subject for the week. This is read, usually, on Monday, and the reading portions for the other days are chosen for their relation to the subject and their suitability for home and family reading.

Mr. Paxton, whose excellent translations of the lessons appear weekly in the *Chinese Christian Intelligencer*, is an authority on Chinese Sunday School Lessons, and this book of Daily Readings will prove a help to all who make use of it in the school, church or home.



**A Sketch of Chinese History.** By Rev. F. L. Hawks Pott, D.D. Shanghai: Kelly and Walsh, Limited.

The above work, although evidently issued some time last year, has just come to our notice, and we hasten to make known its salient features to those who have not had the benefit of its perusal. To understand its peculiar place and usefulness we require to look at it in relation to other histories of China in English. Rev. J. Macgowan's History of China is practically a reproduction of Chinese standard history. Whilst full, almost to repletion and tediousness, of details of happenings, it gives to the persevering student as he trudges past the many milestones a peculiar acquaintance with Chinese character and all that has gone to its upbuilding, which could be gained in no other way. Dr. Faber's Chronological Hand-book of the History of China does not attempt to treat history as "something which has happened," but as an active manifestation of the Chinese mind. From the scholarly and shrewd exhibition of the development of human life in all its manifestations, evil as well as good, we learn something of God's over-ruling, how sin is at the root of every evil, and much else that the author hoped the Chinese readers would ponder over and help to carry into practice as far as possible. Boulger's Short History of China (a work of nearly 500 pages) and his still more ponderous earlier work need hardly be noted in this comparison, as the author was not acquainted with the Chinese language and literature, had evidently not lived in China, and was obliged to get most of his information second hand.

Whilst we appreciate the value of the information and illumina-

tion that comes from the laborious study of Mr. Macgowan's work, and give a high place to the inspiration that comes from Dr. Faber's historical, theological and psychological study, we feel that Dr. Pott's work has a unique place in that its rapid, wide-sweeping and sympathetically adjusted view so recognises and notes the dramatic events and serious transmutations that the reader has fixed in his own mind the paragraph and punctuation divisions of the long long story. Although the history is concise the steps are definite and the lessons apparent. And what a history! from the mythical and legendary, past the halcyon days of Yao and Shun, the establishment of the first dynasty—the Hsia, B. C. 2205, the feudal period, the days of centralization, the struggle with the Tartars, the wars between the Three Kingdoms, the contest between the Mongols and the Chinese, China under the Chinese, then the Manchu conquest, down into Division IV which, by the way, is not indicated in the table of contents, and which is significantly entitled "The Struggle between the Chinese and Western European Nations."

Going over its pages our mind, in spite of the terseness of the style, has been filled with pictures of weak and powerful princes; rebellious and patient peoples; strong, good, and wicked women; the famous trio (Lao Tzu, Confucius, and Mencius) that rendered the Chou dynasty memorable; extravagant, dissipated, cruel, depraved, superstitious, weak, and sometimes really good, Emperors; but we must not let our interest in the story told by Dr. Pott interfere with what we ought to say as to his manner of telling it. Yet after all, this interest that

has run away with our pen is the best commendation we can give the author. He certainly has succeeded in infusing life into what in the preface he aims to give: a concise outline of Chinese history accenting the turning points in the life of the nation.

The value of the book is greatly enhanced by the index at the end. This might be amplified with advantage in future editions; for instance "god of war" might be placed under "god" or "war" as well as under bare "Kuan Ti." Then "destruction of classical literature" might be more tersely and conveniently put under "book-burning." Whilst we feel sure that the demand for the work, among teachers especially, will be great, we fear that the price (\$3) debars it from wide use as a text-book. Possibly in future editions for general school use the maps, although excellent, might be omitted for economy's sake.

G. M.

#### ACKNOWLEDGMENTS.

China's Young Men. February-March, 1904. In both English and Chinese. General Committee Y. M. C. A., Shanghai.

Annual Report of the Imperial University of Shansi. First issue.

1903. In both English and Chinese. With half-tones of the grounds and buildings.

Advance Steps in the Young Men's Christian Associations of China, Korea and Hongkong during the year 1903.

The twenty-eighth Annual Report of Central China Religious Tract Society. Hankow.

Jubilee Notes. Being an account of the Celebration of the arrival in Foochow of Rev. Charles Hartwell, 1853-1903, and the Eightieth Birthday of Mrs. Hartwell.

#### Chinese.

*Hwa Mei Kiao Pao*, or *Christian Advocate*. Organ of the American Methodist Missions. Monthly. Rev. Y. J. Allen, D.D., Editor. Vol. 1, No. 1. Methodist Publishing House, Shanghai.

#### *Issues of the S. D. K.*

Little Lord Fauntleroy. Translated by Laura M. White. 2 vols.

The Indian Empire; Its Peoples, History and Products. By Sir William Hunter. Translated by Jen Pao-lo. 6 vols.

Universal Civilization. By E. B. Taylor. Edited by Dr. Timothy Richard and Rev. W. G. Walshe. 4 vols.

#### In Preparation.

Before Mr. MacGillivray left for home in the interests of the Martyrs' Memorial scheme he published monthly in the RECORDER a list of the books in course of preparation by various missionaries. This was found very useful, as it enabled men in widely separated stations to know what others were doing and prevented overlapping. When leaving Shanghai Mr. MacGillivray ask-

ed Mr. John Darroch, of Shansi University Translation Department, to continue this work for him. If those engaged in literary work will kindly send a note to Mr. Darroch, 9 Seward Road, Shanghai, saying what books they are translating or compiling, a list will be published in the RECORDER for the information and guidance of all.

## Editorial Comment.

SURELY few fields have experienced so chequered and dramatic a history within these last ten years as Manchuria, the cradle of the dynasty.

Act I. opens with a period of decent obscurity—a time of steady, quiet, hard-working husbandry, which saw the nucleus of a church formed in all the leading centres of population throughout the province.

In Act II. the province became the scene of the China-Japan war of 1894-1895, which opened the eyes of its inhabitants, not to mention the outer world, to some refreshing realities. In the course of it Wylie was killed, Manchuria's first martyr; Port Arthur and Liao-tung were occupied and only evacuated under pressure.

Act III. saw the great inflow when the kingdom of God was taken by violence and the Christian community rose to well-nigh 30,000; the time also of the *coup d'état* and the coming of the Trans-Siberian railway.

In Act IV. the Boxers swept the mission clean of everything material, but the foundation of God stands sure, and the land has been sown broadcast with the blood-seed of the church.

\* \* \*

AND now begins the fifth and last act of the drama, with Japanese torpedoes rudely in-

terrupting the Russian midnight revelries at Port Arthur. God alone knows what the end will be, and with what issues this war is fraught in the economy of the kingdom of righteousness. But of this we may be sure that though the church there may be on the verge of a time of anxiety and peril His plan of salvation cannot be thwarted. Let God's people everywhere join with the redeemed in Manchuria in one great petition for the coming of the King.

\* \* \*

THE Manchurian missionaries generally are able to remain at their stations, although in most cases their wives and children, and the unmarried ladies in stations east of the Liao river have removed for the present to Tientsin. This is in accordance with the desire of the British Consul at Newchwang, who issued a notice strongly recommending that all the ladies there should quit the place for a time before the opening of the port.

The pastors and evangelists likewise are all at their posts in the full expectation of "seeing this matter through," and it is not likely that the regular church services will be interrupted. The mission college at Moukden has not resumed since the Chinese New Year vacation, but the theological class, which numbers twenty-three this year, is to continue



till the end of the usual session under Mr. Fulton. The air is full of excitement, but there has been no show of lawlessness thus far on the part of the Chinese.

\* \* \*

MANY of our readers, who in passing through Shanghai have worshipped in the Union Church, will be interested in hearing that Rev. C. E. Darwent, the hard-working pastor, has gone home on a well-earned furlough. The many expressions of esteem and goodwill which the departure for home has evoked, bear testimony to the tactfulness and earnestness with which Mr. Darwent has ministered to a congregation made up of various nationalities and many denominations. In one of his last appearances in Shanghai Mr. Darwent referred to the desire for, and enjoyment of, "Gospel Sermons" on the part of his hearers, and our readers need hardly be told he was intensely interested in the spreading of the 福音 among the Chinese.

\* \* \*

WE trust that Mr. Darwent's advocacy of missionary effort will bear fruit in leading many foreign residents to look into and sympathize with the work of the missionary. Such a desire and such knowledge will be good for the new-comer, who so readily takes on the color and sentiments of his environment. Union Churches, Christian Endeavor Societies, Young Men's Christian Associations, Seamen's Missions, and

such like undertakings in the outports ought to bring the missionary and Christian business man into kindly helpful touch. And we trust that in the interior opportunities will be afforded by our readers of interesting the growing band of non-missionary foreign residents in their methods of work. How rapidly foreign residents in the interior are increasing was indicated by the fact recently mentioned in the *N.-C. Daily News* that there are now twenty-six foreigners resident in the Wei-hui-fu district, Honan, in connection with the Peking Syndicate.

\* \* \*

MISSIONARIES are always grateful for words of commendation spoken by business men and diplomats. The British Minister in Peking and J. L. Scott, Esq., of Shanghai, have recently given utterance to opinions regarding us that should have great weight. From a business point of view, missionaries are a success, and this ought to be apparent even to those who spiritually are as blind as bats and who cannot appreciate the real good we are doing. In an article on "Missionaries" which appeared recently in the best English newspaper in the Far East, the writer seems to think that interest in Missions at home is on the wane and that people are beginning to distrust the missionaries themselves. He even quotes an old "grind" about Missionaries and Consuls that has become so obsolete as to be disagreeably odoriferous.

It was wholly unnecessary for this same writer to mention the fact that he had not been out long.

\* \* \*

APROPOS, we clip the following from a paper just received from home :—

"The war will bring into prominence distinguished Japanese in whom we of the Reformed Church have reason to be especially interested. For example: Baron Komura, the Mikado's Minister of Foreign Affairs, who negotiated with China in the events leading to the war of 1894-95 and recently with Baron De Rosen, the Czar's envoy, was for three years under the instruction of Dr. W. E. Griffis, and his portrait may be seen on page 130 of "Verbeck of Japan," where he sits immediately on the right of his teacher. Baron Hayashi, Japanese Minister at London, was for several years in the household of Dr. T. C. Hepburn. Many of Verbeck's pupils are to-day high in office, champions of the noblest principles of civilization."

Among the New Year honors conferred by Lord Curzon, the Viceroy of India, was that of the "Kaiser-i-Hind silver medal on Rev. W. I. Chamberlain, Ph.D., of the American Arcot Mission, Vellore." The Kaiser-i-Hind (Emperor of India) is an honor that the Governor of India confers on persons who have rendered some special service to the State and which is recognized by giving a gold or silver medal. Dr. Hume, of the Mahratta Mission, received a gold medal two years ago for his service in connection with the famine. Dr. Hume and Dr. Chamberlain are believed to be the only Americans

who have had these honors conferred upon them.

Among the many congratulatory telegrams and letters received by Dr. Chamberlain was the following from Lord Ampt-hill, Governor of Madras Presidency :—

GOVERNMENT HOUSE,  
MADRAS, *January 1st, 1904.*

MY DEAR SIR: Please accept my sincere congratulations on the distinction which His Excellency, the Viceroy, has conferred on you. I am aware that honorary distinction is not sought after by men of your vocation, but, as it is only in such ways that the Government can show their appreciation of good work for the welfare of the people, I asked the Viceroy to confer the Kaiser-i-Hind medal on you.

American missionaries have done much for the spiritual, mental and physical welfare of the masses of Southern India, and I hope that the distinction which has been awarded to you will, at any rate, be a sign to our generous kinsmen in the United States who support the missions that the Madras government are grateful for the voluntary and disinterested co-operation. Wishing you a happy New Year, I am, yours faithfully,

AMPTHILL.

\* \* \*

A CO-WORKER sends us the following stimulating message, which we heartily endorse and pass on to our readers :—

There is an ancient Christian exhortation coming down to us from the days of the Catacombs, which can never be too frequently sounded in the ears of missionaries of all denominations and departments: "Lift up your hearts." It was followed by the response: "We lift them up unto the Lord." We need to hear such a call and to respond to it every day. The task of the three thousand mis-

sionary workers in China and Chinese regions is happily being carried on without personal persecution. But it is possible for the solitude in which some live, and the round of duties falling to the lot of others, to overarch the soul until the worker loses the grand broad light of heaven. He has his lamp and worships by its light rather than by the light of God's own sunshine. He rises in the morning to his daily duty; but not always to his daily privilege of letting his soul expand in the infinite glow of the heavenlies. The presence that makes heaven heaven does not always monopolise and fill his outlook. He seeks to be adequate for his daily round rather than to revel in the glowing fact of a God who is adequate to the utmost needs of this vast empire. He needs above all things to give his soul wings and to lift up his heart unto the Lord. The eagle wing is granted as he waits on the Lord for it. And with many of his

thoughts claiming their home in the Infinite, the strength to run without weariness, and to keep on walking without faintness follows. God could never be greater than He is at this moment. He could never be nearer to us than He is at this moment. And we only need a definite ardent adjustment of soul to be caught up into that realisation which ennobles all service and lends poetry and music to our every toil. The missionary is working for the Chinese, who are not always responsive and inspiring. He is working for a definite Mission or Committee or Board, which may lend a touch of home-feeling to his toil. But above all else, high above every other consideration, he is ministering to the King of glory, serving the Lord Christ. What possibilities of holy exhilaration are there in this great fact! Wherefore again we would say to ourselves and our readers: "Lift up your hearts—unto the Lord."

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## Missionary News.

Attention is called to the fact that in the Receipt for a Cheap Blackboard, given in last month's RECORDER, the amount of shellac should have been given as 1/4th lb., instead of 1/4th oz.

On Sunday evening, March 13th, the Rev. J. Miller Graham, formerly of the Scotch Presbyterian Mission, Manchuria, was inducted as pastor of the Union Church, Tientsin. Thirty-five

years ago Union Church was organised by the missionaries—American and British—residents in Tientsin, and for the first twenty years of its history was the only English church in the settlement. The services have been conducted by the local missionaries, but during the past ten years the English-speaking community has grown rapidly and the need for a pastor has been increasingly felt. There is



wide scope in Tientsin for the energies of the new pastor, and high hopes are entertained that under Mr. Graham's pastoral charge Union Church will enter on a period of enlarged usefulness. The Rev. Dr. Ross, Mr. Graham's former colleague, officiated at the induction service. On the following Tuesday a social was held in the Gordon Hall to welcome the new pastor and Mrs. Graham. The proceedings, which were presided over by Dr. Stanley, were of the heartiest description, and the new pastorate has begun under very happy auspices.

### Opening of Medhurst College.

This new Anglo-Chinese College, in connection with the London Missionary Society, Shanghai, was formally opened on Saturday, 12th March.

For some little time educational work has been carried on under very cramped conditions by the London Mission at the premises in Shantung Road. But the magnificent work being done by the St. John's College, the Nanyang College, and similar institutions, has stimulated the oldest Protestant Society of North-China to launch out in the educational direction, and the new college, named after the founder of the mission at Shanghai, is the result. The college is a long two-storey building in a compound. On the ground floor are some half dozen bright and airy class rooms with a hall or chapel at the side. Above are corridors of sleeping rooms for the forty-six resident pupils who are to be accommodated as a beginning. There is also a cheerful little apartment which it is intended to furnish as a college

library. On the opposite side of the compound a residence has been provided for the Principal, the Rev. H. L. W. Bevan. Ample space is available for the extensions which it is confidently expected will be required before long.

After inspecting the buildings the guests on Saturday assembled in the hall, where Sir Pelham Warren (H. B. M.'s Consul-General), took the chair.

Addresses were delivered by the chairman, Dr. Timothy Richard, Mr. F. Anderson, Taotai Shên Tun-ho, Dr. J. C. Ferguson, Dr. Edkins and Rev. S. P. Begg, of the London Mission in Calcutta.

### LONDON MISSION, KULANGSU, AMOY,

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I am enclosing herewith a Statistical Table of the position of our London Mission in this district for the past year, which you may like to insert in a forthcoming number of the RECORDER. I have not gone to the trouble of adding a general statement, as the year now past has been uneventful. The general work of the Mission has gone on without serious interruptions. The net increase is higher than for some years, partly because of a larger number of baptisms, and also from a slight fall in the death rate, owing to less plague than in some previous years.

There has been a great increase in the amount of money subscribed for all purposes; no less than \$600.00 more than 1902. Indeed you will see that the total sum exceeds \$20,000.00, which is very large for a membership of all but 2,700 adults. Truly, the spirit of generosity among our

native Christians is most praiseworthy. Is it excelled in any other province of China? For it is the same in the other two Missions working with us in the southern part of Fukien—the English Presbyterians and the Reformed (Dutch) Mission of America tell the same tale. Would that the growth in grace and spirituality were commensurate with their growth in liberality!

With kind regards,

I am,

Yours faithfully,

FRANK P. JOSELAND,  
*Secretary.*

TABLE OF STATISTICS OF THE LONDON MISSIONARY SOCIETY, AMOY, CHINA, FOR THE YEAR 1903.

<b>I. Foreign Missionaries.</b>	
Clerical missionaries ...	5
Medical do. (one a lady doctor) ...	3
Wives of do. (one at home) ...	5
Unmarried lady do. (one at home) ...	4
	17
<b>II. Native Agents.</b>	
Ordained native pastors	11
Unordained native Evangelists and preachers ...	65
School teachers (boys' schools) ...	49
Do. do. (girls' schools) ...	16
Bible women ...	15
	156
<b>III. Churches, Members, Children, etc.</b>	
Separate church organizations ...	53
Do. out-stations	43
Self-supporting churches (entirely) ...	28
Do. do. do. (partially) ...	25
Church members and communicants, adults	2,699
Baptized children ...	1,289
Enquirers and adherents	2,957
Additions to membership during 1903 ...	356
Actual number of baptisms (adults) ...	301
Do. do. (children)	197

Deaths of members during the year ...	106
Net increase during 1903	199
Scholars in boys' schools	843
Do. in girls' do.	236

**IV. Money collected by the Native Christians.**

For boys' and girls' schools	\$2,364.50
„ Pastors' and preachers' salaries ...	5,491.30
„ church expenses and new buildings, etc.	10,935.20
„ the native missionary work in Ting-chiu	789.90
Towards the mission hospitals, about ...	550.10
	<hr/> \$20,132.00

## Chinese Christians in Manchuria.

The following correspondence will be interesting to all missionaries and will evoke the sympathy and prayers of Christians generally. It is written by a missionary in Manchuria to the editor of the *Christian Intelligencer* and bears the date March 1st:—

“I am vexed in one way to have to announce to you that we cannot manage the circulation of the *Chinese Christian Intelligencer* in this place any longer for the present. I was afraid it would come to that, and yet I really believe that the following proposal of our people will, in the providence of God, turn the seeming misfortune into blessing. . . . I cannot send you news on account of the risks of censorship. We are getting letters only intermittently by courier.

I am afraid it may be supposed that missionary work comes to a standstill here on account of the war. It cannot be too widely known that this is by no means so. Some forms of it of course do. But there is a deep work of the Spirit going on in

men's hearts. They are more than ever open to spiritual impression by reason of the fact that the usual worldly landmarks to which men hold are being swept away one after another in rapid succession; and so they are taught to look to a power above the world. I believe that the very Christ—the Messiah they are all half consciously yearning for—is to be born to the people out of this present travail. Pray for us!"

A translation, in part, of the following appears in the *Chinese Christian Intelligencer*. It is by the same writer and bears the same date:

You are probably aware that we have now 280 regular subscribers for the *Tung Wên Pao* (*Christian Intelligencer*) at this station; but as the city has unfortunately become the base of Russian military operations in the war that has broken out, it is now impossible for the paper to reach us, much less to be circulated. The subscribers, however, have already paid their subscriptions up to the 100th issue, and some of them beyond. It became necessary, therefore, to make an arrangement with them to refund the value of the numbers still due.

Most of the subscribers are Christians, and they were in the city church last Sabbath for the observance of the Lord's Supper. At the close of the service the case was represented to them, whereupon it was at once suggested that this accident might rather be turned to the furtherance of the gospel if each subscriber would present the remaining numbers which he has paid for to a brother somewhere in the eighteen provinces not affected by the war. This proposal was at once unanimously and

heartily agreed to by all present; and it was further resolved that an arrangement be made locally whereby all non-Christian subscribers might be refunded in full, so that the whole of the 280 copies, which under ordinary circumstances would have come to this city, might be available for use in this way up to the 104th issue.

I have therefore to request you to take steps to carry this resolution of our people into effect by distributing weekly these remaining numbers as widely as possible through missionaries, with the request that they will present them to native friends who are not already subscribers, and that they will explain to them the circumstances under which they are sent.

Our people have this two-fold expectation in view:—

1. That the benefits which they have hitherto been receiving from the *Tung Wên Pao* may be handed on to others; that its circulation may be greatly widened and its usefulness in the gospel thus extended, for we hope that the recipients of these few numbers will not only themselves become regular subscribers thereby, but enlist others perhaps even ten-fold.

2. That a praying circle may thus be formed throughout the empire, of Christians who will intercede, without ceasing, for their brethren in Manchuria during this time of travail.

No names are to be mentioned, but I am sure that it will be a real encouragement to the native donors if the recipients would take some means individually to acknowledge receipt, not so much as an assurance that their resolution is really being carried into effect, but that they may know the way in which they are being



upheld in the Communion of Saints.

We shall do our best to have such communications transmitted through "the sub-editors of the *Christian Intelligencer*, Newchwang."

Talking of "the Communion of Saints" our people have just been very much touched by receiving a warm invitation from a station 100 miles to the west of us, offering a harbour of refuge to any of our women and children who may be in difficulties. The invitation is to be considered *free* for three months at the expense of our brethren there.

### Yale Foreign Missionary Society.

The following letter is published by request of the Secretary of the Hunan Missionary Union:—

To the Hunan Missionary Conference,

Chang-sha, China.

GENTLEMEN: We acknowledge with profound gratitude the invitation extended to our Society by your body through Mr. Thurston to unite in the work of missions in China with the Protestant organizations now in Hunan, and in accepting the offer made to us in so generous a spirit of Christian comity we realize with the honor conferred upon the Yale Foreign Missionary Society the grave responsibilities involved in the high calling thus set before us. The invitation has, moreover, to our minds a special significance as marking not only the ungrudging welcome of your own members to a new society but an evident desire to introduce in the newly begun work in your province the element of co-opera-

tion with which we cordially sympathise and agree.

In view of the fact that the purpose of the Yale Foreign Missionary Society appears to have been somewhat misunderstood through press reports in China it is proper here to advise you of the policy which, with God's blessing, we hope to pursue. While the Society cannot place in the field so large a number of men as has been rumored, it intends eventually to send out a sufficient body of well-equipped instructors to man any educational institution it may establish. It must also be definitely understood that the Society, though including officers of the University and of its several faculties among its most active and devoted members, is not formed or operated by Yale University as such, but is a voluntary association of its graduates. The aim of the Society is two-fold: To establish in our university an organization capable of enlisting in behalf of a Christian and philanthropic enterprise the loyal interest of its members and alumni; and, to direct this interest especially to the welfare of China. From this it follows that the Society must be without denominational bias, as our students here belong to all communions; it is also our supreme desire to only add a new force to those already laboring for the promotion of Christianity in China, not to conflict with agencies now at work, nor interfere with plans contemplated by others. It is a constructive not a destructive purpose that actuates us.

With these ideas in mind it has seemed reasonable from the outset of our undertaking to expect some success in devoting our endeavors chiefly to teaching.

A college community naturally understands and sympathises with the needs of another college and can supply its intellectual requirements. In establishing its institution of learning in China the intentions of this society are: (1). To furnish a company of missionaries who are strongly and sincerely Christian as well as men technically fitted for educational work. (2). To assist China in her great need by raising up through such an institution a body of native students acquainted with the truths and accepting the spirit of Christianity; by training these men as effectively as possible in scientific and advanced studies to become leaders in their own country; and by reproducing in the Far East the wholesome moral and social influences of an American college community. (3). To co-operate with the missionaries of other societies in unifying and making effective the Christian schools of the province, so that they may be of the highest service to the church and may become an object lesson to the government schools in the country. To outline such a scheme for higher education, although our ultimate "university" purpose is clear, does not imply the expectation of immediately accomplishing great things. We realize perfectly that it requires years to equip an educational establishment of this sort and to prepare its teachers, but for our own sakes—for the reflex influence of the work undertaken as a broadening and deepening factor in the university at home—and for the cause of Christ and civilization, we are determined to persevere.

It is our earnest hope that the missionary groups in Hunan, and others so far as possible,

will concur in this conception of the work we are asked to take up. We need their counsels and prayers, and we entreat also their patience in our inexperience and during the inoperative years, when language-study and the slow work of foundation-building must be our main task.

We are,

Gentlemen,

Yours in Christian fellowship,

FREDK. WELLS WILLIAMS,  
HENRY P. WRIGHT,  
FRANK KNIGHT SANDERS,  
EDWARD B. REED,  
HARLAN P. BEACH,  
ARTHUR COLLINS WILLIAMS,  
L. S. WELCH,  
ANSON PHELPS STOKES, Jr.,

*Executive Committee of Yale  
Foreign Missionary Society.*

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### Christian Endeavor Notes.

The British Christian Endeavor Year-book gives 423 societies enrolled in 1903. The societies in Great Britain now number 8,736.

American and French Endeavorers have felt their bonds of union strengthened by the visit to America of Rev. Henri Merle d'Aubigne, of Paris. Mr. d'Aubigne has been an earnest advocate of Christian Endeavor almost since its beginning in France. He reports fourteen or fifteen societies in the Paris Union.

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The popularity of the Correspondence School in Christian Endeavor methods is proved by the decision of the Executive Committee of the Brazilian National Union to establish a similar school, using the same lessons, to be conducted in Portu-

guese. Christian Endeavor societies in Brazil have increased from fifteen to thirty-two since the organization of the national union in 1902.

Christian Endeavor workers of twenty States, from Maine to California, met in Philadelphia the first three days of December, 1903, for the first National

Christian Endeavor Institute. In practical value and far-reaching influence it was probably the equal of any of the great International Conventions, for the attendance was limited to workers alone, and workers of wide and varied experience. The plan has promise of very great benefit to the future of Christian Endeavor.

## Missionary Journal.

### BIRTHS.

At Heng-chow, Hunan, January 17th, the wife of Rev. GEO. GELWICKS, A. P. M., of a son (Paul Clinton).  
At Ping-liang, January 25th, the wife of Mr. D. TÖRNvall, of a daughter.  
At Shanghai, March 18th, the wife of Dr. W. H. JEFFERYS, A. C. M., of a daughter.

### MARRIAGES.

At Newchwang, February 15th, Rev. WILLIAM MACNAUGHTON, M.A., U. F. C. M., Liao-yang, and ISABEL M. PHILIP, B.A., I. P. M., Moukden.  
At Chefoo, February 27th, Mr. T. G. WILLETT and Miss F. CAMPBELL, both of C. I. M.

### DEATHS.

At Burlington, Ontario, Canada, February 24th, Rev. VIRGIL CHITTENDEN HART, D.D., founder and for many years Superintendent of the Central China Mission, M. E. Church.  
At Tientsin, March 7th, MARY PORTER, daughter of Mr. and Mrs. J. H. McCANN, A. B. C. F. M., aged one year and four months.  
At Shanghai, March 11th, JULIA WHALEY, daughter of Mr. and Mrs. F. S. BROCKMAN, Y. M. C. A., aged one and one-half years.  
At Shanghai, March 30th, Mrs. DALZIEL, wife of the late Rev. James Dalziel, of American Bible Society and Missionary Home.

### ARRIVALS.

#### AT SHANGHAI:—

March 6th, Dr. and Mr. J. A. ANDERSON and 3 children (returning), Misses P. A. BARCLAY, E. H. MORTON, A. G. LEITH, A. E. ELDRIDGE, from England, Misses M. J. RAMSTON

(returning), G. C. WETTERSTRAND, from Sweden, all for C. I. M.

March 8th, Rev. and Mrs. R. A. MITCHELL and child, C. P. M., Honan (returning); Rev. BROWNELL GAGE and wife, Yale Mission, for Chang-sha, Hunan.

March 13th, Miss H. A. HAGSTEN, from America, C. I. M.; Miss JENNIE ADAMS, M. E. M., Foochow (returning).

March 22nd, Misses K. KAHLHÖFER, A. HOFFMANN, and R. STUCKL, from Germany, for C. I. M.

### DEPARTURES.

#### FROM SHANGHAI:—

March 7th, Miss E. EMERSON, S. P. M., Hangchow, for U. S. A.

March 8th, Rev. and Mrs. C. J. F. SYMONS and Miss L. H. BARNES, C. M. S.; Rev. and Mrs. J. STOBIE, U. F. C. S., for England.

March 12th, Mrs. H. W. FROST, Mr. and Mrs. F. H. NEALE and 2 children, Mr. and Mrs. A. BLAND, Mrs. A. WRIGHT and 3 children, Mr. H. WUPPERFELD, Mr. and Mrs. A. LANGMAN and 4 children, all of C. I. M., for England; Rev. G. L. PULLAN, wife and 4 children, W. M. S., Teh-ngan, for England.

March 13th, Rev. J. LAUGHLIN, A. P. M.; Mrs. R. C. BEEBE and 3 children, M. E. M., for U. S. A.

March 18th, Dr. W. WILSON, Secretary Friends' Mission, and A. J. CROSSFIELD, and M. N. FOX, delegation, returning to England.

March 23rd, Rev. F. OHLINGER, wife and child, M. E. M., Foochow, for U. S. A.

March 26th, Rev. J. H. JUDSON, wife and 3 children, A. P. M., Hangchow, for U. S. A.



